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MEMOIR

OF

THE CHISHOLM.

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THE CHISHOLM'S GRAVE

MEMOIR

OF

THE CHISHOLM,

LATE M.P. FOR INVERNESS-SHIRE.

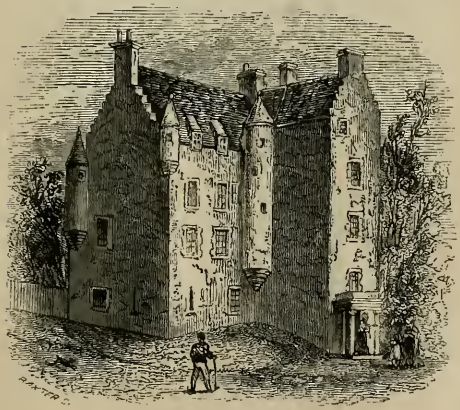
BY THE REVEREND

JAMES S. M. ANDERSON, M.A.

CHAPLAIN IN ORDINARY TO THE QUEEN,

CHAPLAIN TO THE QUEEN DOWAGER,

AND PERPETUAL CURATE OF ST. GEORGE'S CHAPEL, BRIGHTON.



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CHAPTER I.

INTRODUCTORY REMARKS.—FAMILY DESCENT.—EARLY CHILDHOOD OF THE CHISHOLM.

When the writer of the following Memoir complied with the request made to him, that he would arrange the materials of which it was to be composed, he was quite aware that the pleasure which he felt in undertaking to do this would be diminished by causes which were inherent in the nature of the work itself.

To that portion of the public, for instance, whose sated appetite craves ever for excitement, he saw that the contents of the papers entrusted to his hands would not be welcome; for they consist, for the most part, only of letters written by the late Chisholm to two of

his nearest relatives, who were the most anxious for their publication, on account of the moral advantage which they believed would result from a more extended knowledge of the character therein set forth. They supply not, however, any train of stirring enterprise or varied incident; neither is the mental history which they illustrate remarkable for those sudden changes and contrasts which so often create an interest in the speculative observers of human nature.

By those, again, who were not personally acquainted with the subject of this Memoir, and remembered only the general outline of the position which he occupied in the world, he felt that the doubt might possibly be entertained, whether any circumstances associated with his public character could authorize the intrusion of them upon public notice; and this very doubt, he apprehended, would make such persons indifferent to the statements which might be advanced respecting him.

To those, moreover, who knew and loved his excellencies, as they witnessed them in their daily converse with him, and who believe

that the further knowledge of them by others may, under the Divine Blessing, be found to work as an instrument of good among the professing members of the Church of Christ, he was conscious that he might appear painfully deficient in his attempt to delineate the character of the ircommon friend. For, not only was he subject to the difficulty incident to all such attempts,—that of adequately describing qualities which are already enshrined in the memory and affections of those who knew them,—and the greatness of which difficulty the heathen orator confessed, when he was called upon to speak over the grave of his departed fellow-citizens[1]; but he knew that it was likely to be increased, in the present instance, from the scantiness of the documents placed at his disposal, and from his not being able to make good this deficiency by his own knowledge of the places or persons mentioned in them.

These facts are adverted to, not from any vain belief that the obstacles connected with them could be overcome, but simply from the conviction in the mind of the writer, that, in

[1] Thucyd. ii. 35.

spite of them all, it was his duty to comply with the request made to him. For, the character here exhibited is that of a Christian Gentleman, possessing rich gifts of intellect and warm affection, of hereditary rank and influence; and, in the prime of his manhood, when temptations were not wanting to beguile him of them, devoting these instruments of usefulness to the service and glory of God who gave them. A character not rare, indeed, in this our day; yea, rather, let the acknowledgment be thankfully made, that it is one out of many glorious witnesses to tell us that the blessings vouchsafed to our spiritual Zion are not bestowed upon it in vain; and, that, amid much which causeth shame and confusion of face, there are those, on the right hand and on the left, standing in the high places of the earth, and wielding successfully its energies of wisdom and of might, who confess, by their daily Christian walk, that, in the possession of external advantages, a louder call is addressed to them to remember whose they are and whom they serve. In the hope, therefore, that the number of such men may be more and more enlarged, by delineat-

ing, howsoever faintly or imperfectly, a portrait which they may contemplate,—that they, who are to follow in the path of worldly distinction, may, by marking the course which has been traversed by one like themselves, in their turn, be animated and sustained, and follow him as he followed Christ; and that they may be the more incited to do this, by the testimony which his early death supplies, that their "sun," like his, may go "down while it is yet day[2]," and the darkness of the grave overspread their life in its brightest noontide:—that such lessons may be learnt, such encouragements and warnings derived, from these pages, has been, and is, the single desire, the earnest prayer, of him who now commends them to the notice of the reader.

The subject of this Memoir was, as his name bears witness, the Chief of a Highland Clan which, although not numerous, is ancient. It may not be void of interest to give some few notices of his family descent, for which the writer is indebted to the kindness and research of a dear and valued college

[2] Jer. xv. 9.

friend. It forms, of course, no part of his plan to enter into any minute details upon this subject; still less is he prepared to offer any opinion upon the question whether the Chisholms are to be ranked, as they themselves maintain, among the Gaelic clans, or, with others, of Norman origin [3]; neither does he presume to say upon which side lies the strongest argument in the controversies for precedency which, from time to time, have been carried on between the Chisholms of the Highlands, and the family of the same name who were early settled in Berwick and Roxburghshire [4]. He confines himself only to the extracts which have been kindly forwarded to him, and finds there that the first of the name who was known in the North was Sir Robert Chisholme, who had numerous lands in Urquhart, and was keeper of the royal castle of Urquhart on Loch Ness, in the reign of Robert II. [5] He was married to a

[3] See Appendix to the Second Volume of Skene's Highlanders of Scotland, and Macculloch's Letters on the Highlands to Sir Walter Scott, vol. iv. p. 410.

[4] Ragman Rolls.

[5] Reg. mag. sig. Sir R. Chisholme is styled *dominus ejusdem* in 1362. Regist. Morav.

grand-daughter of Sir Robert Lauder of Quarrelwood; and it was by that marriage he acquired at least part of his lands in Inverness-shire [6]. On the 2nd of January, 1364, he gave his daughter Janet in marriage to Hugh Rose, of Kilravoch, with the lands of Cantray and others in Strathnairn [7], which he warranted equal to a ten merk land, and engaged to procure an heritable title to them from his grandfather, Sir Robert Lauder. In right of his wife, Sir Robert Chisholme succeeded to the estates of Quarrelwood, Kinstearie, and Brightmonie, in the shires of Elgin and Nairn [8]; and his son and heir was John Chisholme of that ilk and of Quarrelwood, whose succession went with his daughter Morella to the Sutherlands of Duffus.

Alexander, the brother of John Chisholm, who became heir, upon the death of his brother without male issue, acquired lands in the Aird, held under the bishop of Moray, by marriage with Margaret, a daughter of the family of Arde, in 1368 [9].

[6] Kilravoch Writs. [7] Ibid. [8] Regist. Morav.

[9] The mode in which these lands were made over is

In 1403 there is an indenture between William de Fenton and Margaret de la Arde[1], of Ercles, together with Thomas de Cheshelme, her son and heir, dividing numerous lands in Forfar, Perth, Lanark, Aberdeen, and the lands of the Arde in Inverness-shire, of all which Fenton and Margaret were heirs portioners. From that period, the Chisholms appear to have held the lands of Comer in Strathglass, with Ercles, &c.; and in 1443 the name of Vylandus de Cheshelme appears as a witness to a charter of the Lord of the Isles. In 1498, there is another document bearing the name of Weland Chisholm, of Comer; again, in 1517, is found Willein Chisholm, of Comer-moir; and, in 1539, William Chisholm of Comer.

Without tracing, however, the subsequent descents of the family, or enumerating the

thus described in Regist. Morav.—'In festo Beatæ Trinitatis, in camerâ domini Alex. D. G. Episcopi Moraviensis apud Spiny, presente totâ multitudine canonicorum et capellanorum et aliorum ad prandium ibi invitatorum, Alexander de Chisholme comportionarius dicti Willelmide Fenton, fecit dicto domino Alexandro D. G. Episcopo Moraviensi homaginem, junctis manibus et discooperto capite, pro iisdem terris de le Esse et Kyntallargy.'

[1] Her maiden name according to the Scotch style.

various charters from the Crown, by which they hold possession of their lands, &c. it may only be stated further, that their Highland residence has acquired for them the clan name of "Siosalach," or Chisallich[2], and the Laird for the time being, in his own country, is styled "THE CHISHOLM."

ALEXANDER WILLIAM CHISHOLM, the subject of this Memoir, was born at Castle Hill, near Inverness, on the 15th of February, 1810. His father died at Collumpton in Devonshire, when Alexander was not more than seven years old; by which event, the care of himself, his brother Duncan Macdonnell, and his sister Jemima, who was born three months after her father's death, devolved almost entirely upon their mother, who was the second daughter of Macdonnell of Glengarry. His mother was subsequently married to Sir Thomas Ramsay, of Balmain, Baronet. Mr. Charles Grant, (now Lord Glenelg,) Mr. John Peter Grant, of Rothie-

[2] See Appendix, p. x. in the First Volume of Major-General Stewart's Sketches of the Character, Manners, &c. of the Highlanders of Scotland.

merchus, (now one of the judges in the Supreme Court at Calcuttta,) Sir Hugh Innes, of Loch Alsh, Bart. (since dead), and Wm. Mackenzie, of Muirton, esq., W. S., were associated, with their mother, as guardians of the children ; but the main charge of carrying on and watching over their education devolved, of course, upon their mother: and to this duty she devoted herself, with an assiduity and care that knew no weariness.

Soon after the death of their father, the two brothers were placed at school, under the care of the Rev. William Reid, of Midsummer Norton, near Radstock, in Somersetshire ; but remained there only for a short period, on account of the weak state of Alexander's health, which had been brought on by a severe rheumatic fever, and made him, for many months afterwards, the object of deep anxiety to his mother. She removed him successively, for change of air, to Clifton, Weymouth, Malvern, and Bath ; at which latter place his brother had meanwhile been left at school. And, as soon as his health and strength were restored sufficiently to allow him to leave once more his mother's roof, the two brothers were

entrusted to the charge of the Rev. Mr. Fendall, of Nazing, in Essex, with whom they remained until the autumn of 1822, when, by the advice of Mr. Charles Grant, their guardian,—who directed in this, as in the former and subsequent instances, the course of their tuition,—they both went to Eton.

During these years of boyhood, many evidences had been manifested, in the subject of this Memoir, of the character which marked his after life; and among these especially, may be noticed unshrinking openness, and abhorrence of deceit, combined with the most sensitive and acute feeling. From earliest childhood his mother had impressed upon him the lessons of Holy Scripture. She taught him his very letters from a large copy of the Bible, which was their constant companion, whether they were travelling or at home; and, as soon as he was able, accustomed him to learn daily some portion of the Sacred Volume by heart. She also led him each Sunday to commit to memory, as well as to ponder upon the meaning of, the appointed Collect in the Book of Common Prayer; and also to write a short exercise on some text of Scripture which she selected. In doing this, she did not fall into

the error of making the Bible a task-book, and thus create a weariness of and unholy familiarity with its sacred records; but simply endeavoured to store up in his infant mind a portion of that heavenly seed which, as the event proved, was not without its fruit.

His deep affection towards the mother who thus trained him was most remarkable; it seems to have been then, and ever afterwards, the prominent feeling of his heart. When quite a child, it is related of him, that, as he was one day reading aloud to his mother, which he often did for her amusement, he came to the following passage: "All that mother could do for son, or parent for child, she did for me;" and that no sooner had he read these words, than he flung down his book on the sofa, and throwing his arms about his mother's neck, shed many tears, saying, "My dearest mother, this is what you have done for me." These were not feelings confined to his childish days. They followed him through life, curbing many an impetuous impulse of his youth, and, in manhood, leading him, at every interval of repose from public duties, to turn with affection, ever fresh and buoyant, towards her whom he delighted to honour.

CHAPTER II.

GOES TO ETON.—HIS LETTERS, &C. DURING THE EARLIER PART OF HIS STAY THERE.

The young Chisholm and his brother entered upon their career at Eton under peculiarly favourable auspices; for Mr. Ollivant, Fellow of Trinity College, Cambridge, (the present Vice-Principal of St. David's College, Lampeter,) accompanied them as their private tutor. His high principles, sound judgment, and distinguished success at the University, furnished the strongest possible guarantee of his fitness to hold the important trust conferred upon him; and no one can regret more sincerely than the writer of this Memoir, that the benefit thus secured to the young Chisholm, for three years, should not have been prolonged yet further. But this season, although short, embraced a most important

period in the history of his early life; and, throughout the whole duration of it, a friendship, the most intimate and unreserved, existed between Mr. Ollivant and his pupils. Many circumstances contributed to effect this result; for the two brothers lodged together with Mr. Ollivant, in a private house at Eton; and, on account of the still delicate state of Alexander's health, he was allowed by Dr. Keate to keep a pony; in consequence of which, Mr. Ollivant, who rode out with him, was enabled to be his companion in his hours of amusement as well as of study. The following letter may serve, in some degree, to show the footing on which they stood with respect to each other; and, when the fact is borne in mind that it was written without dictation, by a boy of only twelve years of age, it must be admitted to bear strong testimony to the soundness of the principles thus early instilled into him, no less than to his kindly feelings and superior abilities.

"Bath, Dec. 23rd, 1822.

"My dear Sir,—I received your letter of the 20th yesterday, and I have but just found time this evening to answer it. Mamma and

all of us were so sorry at your going away so soon, that we did not know what to do after you had left the house. If you had gone earlier we should not have felt it so much, but after we had made up our minds to read, and had hoped to pass that evening pleasantly in your society, your sudden departure was very mortifying. I did not expect that you would have arrived at Slough so soon as you mentioned. I should like very much to have been with you when you walked over to Eton, accompanied by your torch-bearer. I shall often think of you, my dear sir, when I am far distant from you, and remember with feelings of the warmest gratitude your great kindness and care for me when I was ill at Eton; and I shall always endeavour by every means in my power to prove both the deep sense which I entertain of your goodness and affection for us, and my respect and esteem for yourself.

"As to my duty to my dearest mamma, were it only for my own happiness and welfare, I would strive, by every act of duty, to repay those pains and cares, which, from the moment of my birth to the present hour, she has

suffered for me; and I would endeavour, by any way, however painful, through God's assistance, to deserve her affection. I am sure I am not among the number of those who think such an endeavour foolish and unmanly. Nothing, in my opinion, can be more honourable or more noble in youth, than obedience to parents, and no one can better keep God's commandments than by performing this duty.

"We have arranged our time to go on with our lessons. We are called about six. I have not done many verses. I say my odes of Horace to mamma, and do not forget some Ovid's Electa. I have learnt 'Jam super Oceanum.' I believe Duncan has found out that he has not got too little to do,—Jemima and he join me in warmest love to you. Mamma desires her compliments, and we all look forward with pleasure to the happy time when we shall meet again.

"I am, my dear Sir,

"Yours very affectionately,

"A. W. CHISHOLM."

"*A. Ollivant, Esq.*

It seldom happens that much care is taken to preserve the papers which a boy of so tender an age may write; for they consist, for the most part, of nothing more than what is required in the ordinary course of daily instruction, and, unless stamped with the mark of peculiar excellence, possess little interest beyond that of the passing hour. The fragments, therefore, of the Chisholm's exercises, although they evince an accuracy and refinement of scholarship above the ordinary rate, are yet neither numerous nor diversified enough to claim attention. Among some few documents, however, of another kind which are still in existence, is a short hymn, which he wrote when he was nearly thirteen years old. It was the spontaneous and unlaboured expression of his own mind. Mr. Ollivant found it one day in his study, and was so much struck with it, that he asked him to give it to him, and has retained it in his possession ever since.

Great Creator of Mankind,
Whom angels all adore!
Who canst still the stormy wind,
And the sea's tumultuous roar;

Bending from thy seat on high,
Listen to my humble tone,
A wicked child's repentant cry,
A humbled sinner's groan.

Can I dare lift up mine eyes?
Can I dare approach thy throne?
Shall I from the dust arise?
Who shall for my sins atone?

Yes, I can approach thy throne;
Yes, I may lift up my head;
The Lamb shall for my sins atone,
His blood for all was shed.

This simple and unpretending composition is an index of the Chisholm's mind. It shows that at an age when 'careless childhood' strays joyously along the scenes that open upon its view,—when each object that marks those scenes is clothed with freshest beauty, —when fancy is most willing to believe their reality, and hope most eager to embrace them, there was a consciousness in him of the need in which he stood of further and more enduring help than any which they could render. It was no feigned or artificial sentiment which he here assumed, for he was truth itself. Neither was it any sullen or reserved temper which forced his thoughts thus back on his

own mind, and led him to think of penitence and mourning, whilst bands of playmates were sporting around him,—for who, that knew him at that age does not remember the bright and happy 'sunshine' of his 'breast,' his laughing wit, his reckless courage, his quick and stirring energy? And yet he saw his weaknesses, his dangers, his help; and, in accents which he never thought would be seen or noticed by mortal eye, the guileless boy poured out the deep workings of his heart before God.

This is not a solitary evidence of the earnest, fervent, devotion which then kindled within him. There is a letter written by him, whilst he was at Eton, to his mother, on the eve of his thirteenth birth-day, which shows, in the most remarkable degree, the fervour of his devotional feelings, and the growing ripeness of his judgment.

"My dearest Mamma,—I am very sorry that I should have so long delayed answering your kind letter of the 7th ult. I forgot to look at that chapter in Leviticus which you desired me. I have another to learn for Mr.

Ollivant, which I have begun to learn, and, as soon as I have finished it, I will learn yours also. It is true, my dearest mamma, that many people, as well in this place as every where else, neglect to keep the Sabbath and to reverence the sanctuary of the Lord. There are a great many opportunities for vice to exercise her malicious spleen upon the meek and humble followers of virtue's path, particularly where I now am. And, although I have such an excellent tutor, it is impossible for me to avoid very frequently seeing and hearing many bad practices and wicked words. I do watch and pray, my dearest mamma, that God will be pleased to lend his aid, both to my brother and myself, to keep us from the commission of those crimes which too many unhappy boys are led to commit, who will live to repent them in their old age. I cannot be too thankful to God, for giving me such a parent as you, and such advantages as I have got: I will endeavour to prove my gratitude to Him, and to you, by trying to do my duty, to please you, and to gain the approbation of my tutor. I pray to that Being night and morning to bless us all;—to

bless my tutor,—more especially to pour his choicest blessings upon your head, my dearest mamma; and to guard me, not only from evil actions, but also from evil thoughts, for from the thoughts proceed the actions, and 'out of the heart are the issues' of good and evil. I was led by my evil thoughts, the other day, to commit, in a small degree, a sin; but immediately, when I recollected myself, I fell down upon my knees to God, and asked his forgiveness. I was tempted to use a bad word, but nobody else, except myself, heard it. As soon as I came home I confessed it to my tutor, who was very much delighted at my thus making him my friend. But yet I can never be so free to him as I am to you. I will wait till we meet again, if it please God, when I can more freely open my mind to you. To-morrow, my dearest mamma, is my birthday. It has pleased God to spare me thus long. To-morrow's sun will dawn upon my thirteenth year. Oh that I am a year wiser, a year better! and a year nearer perfection! a year more considerate concerning my future welfare! I will pray to God to make me so, to increase my knowledge as my life increases.

I will ask Him to forgive me my sins, to lend me His grace, that I may fear more, and attend to my duty to Him, that I may love and be more grateful to you, and do my duty more to all men. This is the part which all Christians ought to act, and which I hope to act in future. Oh! my dearest mamma! may the Almighty bless and prosper you; may He grant you to live long and happily, to see many of my birthdays, and to view me grown up to man's estate, in the fear of God, in filial affection, and in charitable feelings to my fellow-creatures, as both you and my tutor have taught me. I will try to watch over my youngest brother. The next time you write, pray be so kind as write to Duncan. I will try, if I have time, to insert my other poem upon 'Esprit de Millefleur,' which you recollect was made *extempore*. Duncan joins me in love to you, and I remain, my dearest mamma,

"Your affectionate son,
"A. W. Chisholm."

"P.S. We thank you for the book. We have learnt the Litany. Adieu."

It will be observed, in the above letter, that the young Chisholm speaks, in the most touching and simple terms, of his having been betrayed into the sin of uttering an improper word, and, that, when upon his bended knees he had implored the pardon of God, he sought still further relief from the sorrow which he felt, by confessing what he had done to his instructor and guide. It is an incident which bears favourable testimony to both parties; for what boy would have thought of drawing nigh to his tutor, in such a way and for such a cause, had he not first been taught the importance of watching and controlling the very smallest and earliest approaches to sin, and felt assured that in his tutor he would find a friend?

There is one other record of his character which may fitly be quoted in this place, as exhibiting the same jealousy of himself, the same watchfulness against temptation, the same resolution to detect and amend whatsoever infirmity oppressed him. It occurs in an extract from a letter to his mother, which was communicated by her to Mr. Ollivant. There is no date attached to the extract,

which is in the possession of Mr. Ollivant, but, from a loose memorandum lately found by him, which he had noted down in 1824, and which relates to some communication made to him by the young Chisholm, complaining of the evil of his thoughts, the letter was most probably written in that year, with reference to that subject.

"I give the following extract of a letter I had from my darling Alexander, a few days ago. After telling me he had been guilty of what was wrong, he goes on to say, 'But when the evening came, I told my dear friend as well as honoured tutor Mr. Ollivant, and he gave me some little advice. I prayed to God more fervently when I went to bed. But I always find, my dearest mamma, that whenever I do not pray to God for aid, and endeavour to conquer my vices by strength not my own, I inevitably fall into a snare. This was the case with me then. I trusted too much to my own might. But I have confessed my sin to God, with whom there is abundance of pardon. I think I may say that God has given me somewhat more of his Holy Spirit

lately, since I prayed to Him. And if He continues to do so, which I hope and trust He will, I shall become a vessel holy to the Lord, and, as far as mortal can be, a tabernacle worthy the habitation of my God. I like confessing my sins to any earthly friend, after I have unbosomed myself to my God; that is, after I have confessed myself guilty to Him. But to express them to you gives me inexpressible joy!'"

That a boy of thirteen years of age should entertain such thoughts and express them in such language, is the strongest possible evidence of the fidelity and care of those who sought to bring him "up in the nurture and admonition of the Lord[1]!" A remarkable confirmation of this is found in the following letter written by his mother to Mr. Ollivant, in the autumn of 1823. She was then staying at Brighton with her family, but it was before the writer of this Memoir had come to Brighton, or been made acquainted with her son. She adds a few lines to a letter written by her son; and, after having expressed her satisfaction at the good conduct

[1] Ephes. vi. 4.

of both the brothers during the holidays, she goes on to say,

"I have told Alexander that, with a very few exceptions, your report of him was highly gratifying to me. We then talked over the faults you pointed out; and he has promised (I am sure with the utmost sincerity) to use every endeavour to correct them before you meet again. If your thoughts should ever wander to Brighton, you may picture us regretting your absence almost as often as we meet at table, or set out for a walk, and always when the duties of family prayer bring us together at the commencement and at the close of each day. Alexander reads the prayers with great propriety.

"The boys wish to know if there is any particular day of the week on which you would wish them to send their verses. I fear you will receive this on Sunday; if you tell me that it is so, we shall endeavour to arrange better next time. Pray what day does Eton meet again?

"I am, Sir, your obedient servant,

"E. Ramsay."

In this brief notice, there is enough to show the anxiety and carefulness with which the young Chisholm was watched over in the years of boyhood; and, if the seed ever bears fruit after its kind, let the harvest of his riper years bear witness to the seed sown in this spring-time of his life.

CHAPTER III.

AT ETON.—HIS LETTERS, &c. DURING THE LATTER PART OF HIS STAY THERE.

In the autumn of 1824, whilst the Chisholm was yet only in his fifteenth year, two circumstances occurred which brought out in a very remarkable degree the singular generosity and truthfulness of his character, and also the strength and solidity of his views upon a subject, respecting which, few, probably, who did not know him, would have thought him competent to hold or to express an opinion. And, indeed, without a reference to some of the provisions of the Scottish law, it may seem somewhat extraordinary that his opinion should have been asked for at all. It may be right, therefore, to state, by way of expla-

nation, that, according to the Scottish law, two distinct periods of life, previous to that of majority, are recognized, namely, first, Pupillarity, or pupilage, which continues until the age of fourteen; and secondly, Minority, which continues until the age of twenty-one. A distinction is likewise admitted, unknown to the English law, between the two kinds of guardianship respectively incident to these states; the guardian of a pupil being termed his tutor, and the guardian of a minor (properly so called) being termed his curator.

During the period of pupilage, that is, until the age of fourteen, the child is subject, both as to his person and his estate, to the authority of his tutors, and, as an infant under the English law, is incapable of doing any legal act. After that period, the office of tutor expires, and that of curator begins, and continues until the minor reaches the age of twenty-one. Curators, however, may, equally with tutors, be appointed by the father's testament; and, of course, the same persons may fill both offices.

A minor has many rights which a pupil has not; and the powers of the curator are

proportionately less than those of the tutor. A pupil, for instance, cannot subscribe any legal instrument; for subscription imports consent, of which a pupil is presumed incapable: but, after he has become a minor, it is properly himself who acts; the curator does nothing more than concur with him, or consent to his deeds; and, consequently, a deed signed by the curator only, without the minor, is as truly void as one subscribed by the minor only, without the curator. The minor, in fact, acts for himself; and his curator's concurrence is simply the protection which the law casts around his inexperience.

These provisions of the Scottish law will at once explain the reason why, on the attainment of his minority, that is, in his fifteenth year, the Chisholm should have been called upon to exercise his judgment upon two subjects which were then proposed to his consideration by his curators or guardians. The one was connected with his father's debts, which were of considerable amount; and the other, the remission of some rents, which his tenantry in the Highlands had petitioned him to make. His curators were naturally

desirous that he should give his judgment, as a minor, upon these points, as the law permitted him to do, in as free and unbiassed a manner as possible; both from a wish to avoid even the semblance of exercising an undue influence over him, and because the law of Scotland, as a further protection to the minor, permits him to dispute, within four years after he has attained his majority, any deed which he can show to have been rashly or inconsiderately granted during his minority.

The first of these points the young Chisholm answered at once, by taking upon him at the first opportunity, after his passing pupillarity, all the various debts and engagements of his father. The writer is sorry that he cannot find a copy of the communication which conveyed this answer; but ample testimony is borne by his guardians to the excellent spirit in which it was made. He was, of course, not permitted to come to such a decision, without having the matter fully laid before him, in itself, and in its consequences. Mr. Mackenzie of Muirton, who was agent, as well as guardian, clearly showed to him, that, as heir of entail, he was not bound to

take upon himself his father's debts; and, that, by doing so, he would be obliged to restrict himself for many years after he came of age. But he answered, firmly, yet respectfully, that he was willing to abide the consequences, and requested Mr. Mackenzie to call in all the debts, and pay them off, with five per cent. interest, as speedily as possible. And this was done.

The second point, which related to the petition of some of his Highland tenantry for reduction of their rents, was likewise referred to the young Chief, for his own free and unbiassed decision; and, without counsel or advice from any earthly guide, he returned, whilst he was at Eton, the following answer to his mother upon the subject :—

"Eton, 12th Oct. 1824.

"My dearest Mamma,—May it please the Almighty Disposer of good to send down his choicest blessings of peace and comfort upon your head! I am sure it is my prayer night and day that such should be his will; and the older I grow, and the more experience I have in the world, the more I see the

excellence of your precepts, and the good which attends the following of them, and consequently the more I feel both the duty and the reasonableness of this prayer. Though it is indeed the prayer of a sinner, yet I feel confident it will find acceptance with Him who cannot bear to look upon evil, if it is asked through the merits of His Son. I am sure (and I do not speak this with any feeling of pride or contempt for others, but rather with thankfulness for such a parent), that there are few boys at this school (though many in the same situation with myself) who have been so well taught, and are so frequently and kindly reminded where to seek for aid in every difficulty, as we have both of us been. I am sure we ought to be thankful to God; and we will endeavour in the best way to evince our gratitude to you by striving, through his assistance, to fulfil our duty in our several stations. But I ought to be particularly thankful; for, although the having an estate and property, however small it may be in general, as you have often told me, and as my dear tutor always gives me to understand, brings along with its pleasures a

great deal of trouble and anxiety, on account of the great responsibility which it entails; yet it is by no means a thing not to be desired. I think, as in a case like this, it is a great pleasure and privilege to consider yourselves as the channel through which the streams of Almighty goodness so frequently flow to mankind. It is also the peculiar privilege of the Christian to know that, even in matters of comparatively little importance, the eye of his God watches over him, and observes his motions, and that He is always willing, if he prays to Him, to guide his steps. I have been reading a passage which I think I may say gave me comfort on that score; it was in the 5th chapter of the 1st Epistle of St. John, and the 14th or 15th verses, where we are told that we may have such confidence in God, that whatsoever we ask we may believe that we shall receive it. I very much doubt whether we always feel inclined to place such confidence in Him. But however, for once at least, when I had found an opportunity, I retired, and read these verses, and prayed to God for encouragement. I began to write my letter; and I will

now endeavour to tell you what were my thoughts upon reading the petition a third time. My tutor showed me once a passage in Virgil, where he introduces Anchises, in a conversation with Æneas in the shades below, urging that, perhaps, other nations might be able to surpass Rome in the fine arts, and in matters of elegance and taste; but that it ought to be his business, after having conquered nations, to pity those who had been overcome, while it brought down the proud [1]. We should endeavour, my dearest mamma, whatever may be our destination, not to be outdone in our sentiments by the heathen Virgil, nor in munificence and liberality by the other proprietors who are mentioned in the petition. I should think that it would be the best way to grant the petitioners a remission of all the arrears of their rent, and

[1] The following is the passage referred to :

Excudent alii spirantia mollius æra,
Credo equidem : vivos ducent de marmore vultus.
Orabunt causas melius ; cœlique meatus
Describent radio, et surgentia sidera dicent :
Tu regere imperio populos, Romane, memento ;
Hæ tibi erunt artes ; pacisque imponere morem,
Parcere subjectis, et debellare superbos.

Æneid. vi. 847—854.

to assist them, if possible, to resume the tenantcy of Renow and Clachan. I think the latter would be well; not only out of charity, but because they seem, according to their own account, relations; and since it was agreeable to chiefs for some time past to take notice of and support them.

"You know, my own mamma, that so young as I am, I am very little aware of what ought to be done with regard to the estate, but yet I think these good reasons for supporting them. But, above all, since you have so often told me of the quantity of smugglers which there are in that part of the country, it is right to encourage the industrious, particularly such people as these, who seem to be so honourable, and whose present distress is owing to their anxiety to do justice, and to pay their rents well. It is also right, I should think, to show favour to such as feel that attachment to the 'land of their forefathers' which is eminently characteristic of the generous mountaineer, and so peculiarly honourable to the Scottish nation. I know, as you are well aware, so little about my own affairs, that I am not competent to give my opinion,

or judge of what is right; but I should like them to receive as much assistance as possible, in whatever way my guardians and you think fit. I cannot but feel myself highly honoured in being referred to by such men. These are my own sentiments, my own dear mamma, and I should be obliged to you if you would send me an answer as soon as possible, telling me what you think of them, and what you should think fit to be done, either in addition to, or in alteration of, what I have said.

"I remain, my dearest mamma,

"Your affectionate son,

"A. W. Chisholm."

Any comment must be superfluous upon such a letter as this. Humility, wisdom, generosity, truth, and godliness, are alike impressed upon it; and if this were the only memorial of the departed Chief, it would make his name precious.

Another letter has been preserved among those written at this period of his life; and, although it relates not to topics of so solemn and important a character as those which have been before noticed, it may not be deemed

unworthy of interest, as exhibiting the unreserved friendship which subsisted between Mr. Ollivant and himself, and the playful and kindly, yet respectful, spirit which marked the expression of it. It was written when he was at home for the holidays, in the year 1825; and, after having described an illness by which his brother Duncan had for some days been confined to the house, he proceeds:

"I am sure I entirely concur with the sentiments in your last letter, and I think I do with most of your opinions; and I shall endeavour to comply, to the best of my power, with your instructions. I am sure I still continue to feel, as I told you I felt at Eton, the most lively gratitude to you as being the instrument in the hand of a superior power of doing me a great deal of good, during the period I have been under your care at Eton, and of impressing more strongly on my mind those great principles which my dearest mamma at so early an age endeavoured to instil into it.

"I have given your message to Duncan, Rob, and Cæsar. I have not yet seen Obe-

ron[1], Sir, but I will be sure to give him the message. They three send back their love to you. Rob read all your letter through, and then my answer down unto 'it.' That was all the length I had come to when I went to give him your message. I had not time to read your letter yesterday. As soon as ever Rob had read one page he put his nose to the edge, and I turned over the leaf for him. He begs me to enclose a lock of his hair by way of remembrance, which I hope you will get safe. I could not get any of Cæsar's, or else he would have wished me to send one also. I will write to you again soon. I have not forgotten the repetition. Believe me,

"My dear tutor,

"Your dutiful pupil,

"A. W. Chisholm."

"P.S. You forgot Jack, but he has not forgotten you. On second thoughts, I returned, and got some of Cæsar's hair; he appeared quite happy at the thought of sending to you this small token of his love. Rob

[1] Rob Roy, Cæsar, and Oberon, were the names of three favourite ponies.

was quite glad too. When I first opened the letter in the stable, Rob very politely stood back, as he knew it would not be well-bred to read a person's letter without his leave. Jack begs to send some hair; Cæsar's is white, in coloured paper. Duncan would have sent some, but he says he was afraid of conveying the jaundice to Cambridge, and infecting your studies."

The only other document which the writer has been able to find, which throws light upon this period of the Chisholm's boyish days, is a paragraph in the Inverness Courier, which he here inserts, because he has reason to know that the circumstance which it relates was his own spontaneous act.

"CHISHOLM OF CHISHOLM. — We have learned, with much pleasure, that young Chisholm of Chisholm has lately sent twenty guineas to William Fraser, Esq. of Culbockie, to be distributed among the poor of Strathglass. We understand also that he gave twenty-five pounds last year for the same purpose; and that both these donations were

sums placed at his disposal by his guardians, as prizes on account of his exertions at school. Many of our readers must recollect, that on attaining minority[1], this youth most honourably renounced that privilege of an heir of entail which frees him from liability for the debts of his predecessor. These early and repeated instances of liberality testify at once the goodness of the young Chief's disposition, the excellence of his heart, and his attachment to his people and the Highlands, and, we think, fully justify the most confident expectations, that he will in after life continue to display those qualities which have graced his youth, and which, we trust, will long adorn the important station in society which he is hereafter to occupy."

At the end of the year 1825, Mr. Ollivant resigned his charge; and upon their return to Eton in the year following, the Chisholm and his brother were placed under the tuition and in the house of the Reverend Edward Coleridge. The two qualities which presented themselves most prominently to Mr. Cole-

[1] See pp. 29—31.

ridge's attention, on his first acquaintance with Alexander, were his great piety, and his faculty of passing from the most sportive to the most serious mood with grace and effect. The former Mr. Coleridge justly attributes to the great care which had been taken with his early education by those who preceded him; and, as a remarkable proof of this, he observes, in a letter to the writer of this Memoir, that, when Alexander was first entrusted to his charge, he was able to repeat one hundred and fifty-eight chapters of the Bible by heart. The preceding pages will have already shown the pains which had been taken to store his mind with Scriptural knowledge; and the richness and copiousness of Scriptural language which, in after years, characterized the prayers daily offered up by him amid his household, may reasonably be ascribed to the same cause.

Mr. Coleridge speaks also of the earnestness and regularity with which, to his knowledge, the young Chisholm pursued his private devotions, and the courage with which he adhered to them, in despite of the taunts and scoffs which oftentimes tempt boys to be

ashamed of observing such duties. The simplicity and gentleness of his nature, his daring courage, his quick sense of honour, sustained and strengthened by his sense of duty, his abstinence from idle and profane language, and from ungentlemanlike and immoral conduct — these were also his characteristics, which Mr. Coleridge affectionately remembers, and to the reality of which he bears sincere and ready testimony.

To say that the Chisholm felt deeply the obligation which he owed to the kind and watchful care of Mr. Coleridge,—that he sincerely and gratefully acknowledged this, and rejoiced to avail himself of every opportunity, presented to him in after days, of renewing and strengthening the bonds of friendship then formed,—is but to add another link to that chain of testimony which freely and gratefully is borne by so many of the foremost of Britain's sons, in honour of that excellent preceptor.

CHAPTER IV.

GOES TO BRIGHTON,—AND THENCE TO CAMBRIDGE.

The writer of the present Memoir gladly adverts to the testimony, which, as the last chapter will have shown, he has received from Mr. Coleridge, because it exactly accords with his own recollections of the Chisholm. He had ample opportunities of testing and verifying the accuracy of this report; for, on leaving Eton in the beginning of 1828, the Chisholm became his pupil, and continued with him until he went to Trinity College, Cambridge, in the following October. At an age, therefore, when the results of whatsoever process had been pursued in earlier years became in a great degree developed, and its influence, whether for evil or for good, re-

ceived fresh impulse from the ardour and energy of rising manhood, it was no difficult or doubtful matter to determine what had been the previous tenor of his earlier life. All that might be expected to be found in him, from a perusal of the preceding pages, was fully realized. Deep piety, ingenuousness, strong intellect, ardent affection, memory richly stored, playful imagination, these were among the gifts and graces richly bestowed upon him. The intimate knowledge of Scripture, already pointed out by Mr. Coleridge, and the facility of expressing himself, either by word or writing, in the loftiest language of Inspiration, were among the foremost and earliest circumstances noticed also by the writer of this Memoir. Nor was it with these treasures alone that the Chisholm's memory was stored. He could repeat, with equal facility, passage after passage from Milton or Shakspeare; and this he did, not with the mechanical readiness of an automaton, but with the zeal and ardour of one who loved to contemplate scenes, the description of which he could thus faithfully recite. With all this, was combined a modesty so

great, that, had it not been for the line of thought and reading which drew forth these stores of his well-practised memory, the existence of them would probably never have been ascertained. Incidents had not been wanting, in his former life, as these pages will have shown, upon which he might have well been tempted to dilate, had he been at all boastful or vain-glorious; but so little did he seem to regard any thing which he might have said or done, in a spirit of self-complacency, that, with all his openness and cheerfulness of spirit, and with every opportunity given to him to indulge it, the writer of this Memoir never knew, until after the departure of the Chisholm from his roof, that any matters so grave and important as those already noticed in these pages, had ever been submitted to him for his consideration, or that he had expressed so clear, and wise, and faithful a judgment respecting them.

His native temperament was peculiarly sensitive and delicate; too much so, perhaps, for what is ordinarily accounted happiness by the world. But present tranquillity is not the object for which man is allowed to have his

being in this life; and if the keen perception of whatsoever is offensive in the sight of God or man inflict, upon those who experience it, distress more acute and harassing than can be imagined by others whose sympathies are more dull, or whose consciences are more torpid, the very pain which is felt does but stimulate the desire to "flee away and be at rest," and lead them to cling more closely and faithfully to the hope which is set before them. To the Chisholm, indeed, the sensitiveness here spoken of may have been the source of more than ordinary disquietude, for it led him to watch more jealously the workings of his own mind than the actions of others. He possessed an exuberance of animal spirits which would hurry him, not unfrequently, to the committal of some act, which the world might call thoughtless, or the utterance of some word, which the world might call foolish, and by such titles gloss over the real cause of uneasiness or shame, but which his own exquisite sense of the requirements of Christian holiness was the first to see ought not to have been said or done. It has already been noticed by Mr. Coleridge with what

quickness and facility he could pass from a serious to a sportive mood; and the writer of this Memoir, while he can bear ample testimony to the same fact, remembers also how that sportiveness was, in its turn, followed by a silence and thoughtfulness so deep, that he could not refrain sometimes from inquiring the cause. In the friendly and unreserved conferences to which such inquiries led, he witnessed the solemn awe with which that young and ardent mind was employed in sitting in judgment upon itself, the scrupulous exactness with which it strove to weigh in the balance of the sanctuary its own frail acts, and the trembling dread with which it shrank from the bare thought of provoking the Lord God to anger.

The writer has touched upon this peculiar feature in the character of his departed friend, because he believes that to many, who knew him not so intimately as himself, it may serve to explain that which might have appeared inconsistent in him. He would gladly detail, in this place, more of his impressions of one whom he never ceased to love, did he not remember that the object proposed to him is

not to record his own opinion of the Chisholm's character, but to give to his friends, and to the world, the evidences of it which the Chisholm himself has left. Albeit, therefore, that his recollection of him as a pupil, companion, friend, is fresh as ever, and furnishes one of the many evidences which he thankfully acknowledges to have received, of God's mercy sweetening the toil which He imposes, he lays these associations for a time aside, that he may trace out, as faithfully as he can, the sequel of the Chisholm's brief life.

In Michaelmas Term, 1828, he left Brighton and entered as a Fellow Commoner of Trinity College, Cambridge, under the tuition of the Reverend George Peacock, now Dean of Ely. The Reverend Thomas Thorp, now Archdeacon of Bristol, was also his private tutor; and the best evidence of his having duly profited by the valuable assistance thus rendered to him, is the fact of his name appearing in the First Class at the College Examination which took place after the division of the Easter Term next following. This distinction, it is well known, is confined to eminent

students. At the examination in 1830, he was not present, in consequence of ill-health; and, before the expiration of his third year of residence, when those who had gratefully received tidings of his first success, might have looked forward to the close of his academical career with the hope of seeing it marked by fresh distinction, he had left the University.

It cannot and ought not to be denied, that this was a grievous disappointment to his best friends. It was a disappointment aggravated too by the consciousness that he had not always been proof against the temptations to idleness which beset the path of the young; and that, amid the gay society of those who were quick to betray him into error, but powerless to save him from its results, he did violence to many a better feeling and principle of his nature, and laid up materials for mournful and humiliating recollection, upon which none could pass severer judgment than himself. It should, however, be borne in mind, that his pursuits, at this period of his life, were often interrupted by ill-health; and it is probable, therefore, that finding himself only gathering up, at various intervals, some

few fragments of that course of reading which was proposed to him, and which, even if continuously sustained, would not have been more than enough to have ensured to him the distinction to which he aspired, he might have thought it hopeless to carry on the struggle; and thus giving way, in one instance, to the love of ease, he might have felt, too late, that other enemies to his soul's peace had followed in the train of indolence, and found an easier access to him through the avenue which had thus been opened. But, God be praised! the assailants did not fix their stronghold within him,—there was an unseen Power, mightier than his own or theirs, yet present with him, to beat back and crush the threatened danger; and, in the strength of this Power, was he enabled in the end to be "more than conqueror."

The writer deeply regrets, that, with the exception of a few brief letters which passed between them, he had no opportunity of keeping up his intimacy with the Chisholm at this period; but he believes he is fully borne out by the fact, when he states, that, although it was a period presenting some scenes of painful contrast to those which had marked his

earlier years, the seed sown in those years was in itself yet fresh and vigorous; that the blade, which had already sprung up, howsoever shaken by the gusts of unruly passion, or bent beneath the burden of this world's temptation, was yet not broken off from the root; that, howsoever hidden from the eye of sense the proofs of its growth might be, that process was nevertheless going on, surely, though not less secretly, than is the growth of the seed which the husbandman casts into the earth,—and that "the ear, and after that the full corn in the ear[1]" ripening for the sickle, were even then to be hoped for.

One evidence of the reasonableness of this hope, the writer finds in the continuance of that deep and unfeigned reverence and affection for his mother which had ever characterized the young Chisholm. It never changed or wavered. Another evidence also he finds in the attachment felt towards him by those to whose care he was consigned at the University. The Dean of Ely speaks of him in terms of unfeigned respect. In a letter to

[1] Mark iv. 26—29.

the writer of this Memoir, he says that he has rarely had under his care a pupil to whom he felt so much attached, or of whose capacity he entertained a higher opinion. He describes him, and very justly, at the time of his first acquaintance with him, as 'a youth of a singularly gentlemanlike appearance: his countenance pale and contemplative: his eye, when not lighted up by a strong emotion, expressive of great softness and gentleness of character; and his manners, at least in his intercourse with his seniors, remarkably modest and pleasing. A little experience (the Dean adds) of his performance in the lecture-room satisfied him that his capacity was of no ordinary kind: he was remarkable for the rapidity with which he acquired knowledge, and for the clearness and precision with which he expressed himself.' Archdeacon Thorp,—to whom, as his companion on a tour through Normandy in the long vacation of 1829, and at other times, there were given more opportunities of knowing and appreciating his character,—bears yet more direct and marked testimony to the many endearing qualities which distinguished it. In truth, few persons

had more nearly watched and studied the Chisholm's character, temper, and capacity, or used more pains to direct them in a course of honourable exertion than Mr. Thorp; and the record of the friendship of such a man, under such circumstances acquired and retained, is the loftiest commendation which can be given of him who was the object of it. Another acknowledgment to the like effect the writer has received from Mr. Rothman, Fellow of Trinity College, and now Registrar of the University of London, who passed the long vacation of 1830 with the Chisholm in Wales. He speaks not only in terms of sincere regard for his character as a companion and friend, but describes also the great aptitude which he showed for the study of mathematics, and of natural science in general. In the department of botany, especially, Mr. Rothman states that he showed remarkable intelligence, and feels convinced that he would have been a first-rate botanist, if he had only enjoyed the leisure for prosecuting his researches in this branch of science.

CHAPTER V.

ATTAINS HIS MAJORITY, AND RESIDES AT ERCHLESS CASTLE. NOTICE OF THE CLAN. — HIS POLITICAL OPINIONS AND CONDUCT.

THE course of our brief narrative has brought us to that period of the Chisholm's life, in which, having attained the age of twenty-one, he returned to take up his abode in Scotland, and discharge the duties imposed upon him by the possession of his patrimonial inheritance. It is an estate situated in the romantic district of Strathglass, in the county of Inverness, and retains the same name of Erchless or Erchles, by which, as will have been seen in the first chapter, it was in very early times designated. The castle, as it now stands, is but the remnant of a much larger structure; a part of it having been destroyed in the

Rebellion of 1715, and, again, another part in that of 1745.

Roderick Chisholm, Chief of the Clan in 1715, was an adherent of the Pretender, and his lands were in consequence forfeited to the Crown, and sold into the hands of others; but, pardon having been granted, in the twelfth year of George the First, to him and several others who had been concerned in the rebellion, the estates were re-sold, and, passing through the hands of various possessors, reverted at length, in the year 1774, to Alexander, eldest son of the attainted Roderick[1], and grand-

[1] Whilst these sheets were passing through the press, the writer was favoured with a notice of the Clan Chisholm, which had been drawn up about twelve years ago by the late Mr. John Anderson, writer to the Signet in Edinburgh, and author of the History of the Clan Fraser, &c. and originally published as one of a series of articles on the Highland Clans which appeared in the Inverness Courier. The writer avails himself of this information the more thankfully, because he has found unexpectedly that his namesake, although no relative, was formerly his schoolfellow, and he is glad to record the affectionate remembrance which he still cherishes of one of the earliest companions of his boyish days.

The passage which occurs in the article in question, and which details the train of circumstances mentioned above, is here subjoined :—

"On the 21st of July, 1724, the Commissioners for the

father of the subject of this Memoir, by his second marriage with Margaret Mackenzie of Allangrange.

sale of forfeited estates, sold to James Bailie, Esq., W. S., the whole lands which belonged to Roderick Chisolm, of Comer, comprising the lands of Erchless, Breakachy, Innerchannick, Comer, Glencannick, and many others. By a highly ornamented pardon (with a sight of which the author has been favoured), under the Privy Seal, George the First forgives the crimes of treason and levying war committed by the following gentlemen, in these words: 'Pardonamus, Remittimus, Relaxamus pfat:—Roberto Stuart de Appin; Alexandro Macdonald de Glenco; Johanni Grant dm̄o Anglicè Laird de Glenmoriston; Johanni Mackinnon dm̄o Anglicè Laird de Mackinnon; Roderick M'Kenzie de Fairburn; Alexandro M'Kenzie de Dachmaluack; *Roderic Chisolm de Strathglass;* Georgio M'Kenzie de Ballamathie; Roberto Campbell āls M'Gregor cōiter vocat: Roberto Roy; Johanni Macdougal de Lorne, et Jacobo Ogilvie cōiter vocat: Domin. Ogilvie, et eorum cūill, &c.' Dated at Westminster 4th January, 12th year of the king's reign.

"George M'Kenzie of Allangrange (a confidential friend), acquired the above lands bought by Mr. Bailie from that gentleman, and a charter of the same passed under the Great Seal in his favour, July 26th, 1723. On the 20th of July, 1727, Allangrange disponed them to Alexander Chisolm of Mucherack, who was infeft (as Crown vassal) the 21st of July the same year. By disposition dated 9th of November, 1742, and registered in the books of Session 25th of July, 1774, Alexander Chisolm of Mucherack, made over the foresaid properties to Alexander Chisolm, eldest son of the said Roderick Chisolm of Comer, attainted, and the heirs male of his body."

The Chisholm had visited his estate, at various times, during his earlier years; and these visits might have served to keep alive, in his young heart, an affection strong and fervent for his native country. But other links of interest had already fastened themselves around him, and bound closely together the lord and the tenantry of that soil. The circumstances herewith connected have already been described in the preceding pages; and reference is made to them again, only for the purpose of observing the strong confirmation which they receive from the fact now presented to our notice, that he, who, in the days of his boyish minority, had determined to undertake the burden of liquidating his father's debts, and, of his own free will, had remitted to his tenantry such arrears of rent as seemed to be just,—should have shown the continuance and consistency of that generous and high resolve, and his desire to secure to all dependent upon him their rights, by returning, in the very outset and prime of his manhood, to live among them, and to watch over them, and to find his first and fairest field of duty, amid the hills and

glens of his own Highland scenery. From this time forward, the home of his fathers was his own home; and he seldom left it, until the duties, which soon afterwards devolved upon him as representative of his native county in Parliament, summoned him, for a certain portion of every year, to London.

It is remarkable, that, with so much that was calculated to draw back his thoughts and affections to England,—the scene of his education, and the home of his companions and friends,—he should not have been tempted to tarry there. But the path of duty was before him, and he turned not aside from following it. During the first three years of his residence at Erchless,—that is, from the beginning of 1831 to the close of 1833,—he lived for the most part alone; his mother and sister and brother, with other friends, only paying him occasional visits. After that period, his mother and sister became his permanent guests; and his brother, having, on the 24th of May, 1831, received a commission in the Coldstream Guards, was engaged in his military duties; but whenever opportunities (and they were frequent) allowed them to meet,

the brothers were always found, as they had been from earliest childhood, joined together in the closest bonds of dear companionship.

The Chisholm soon took a prominent part in the affairs which then occupied public attention. But, before we follow him thither, it may serve in some degree to show the course of life which, thus early, he pursued at Erchless, if we glance at the sketch afforded of it in the following letter. It was written by a lady of rank in that country to his mother, and describes the impression made, even in the absence of its owner, upon those who casually visited his abode.

"My dear Lady Ramsay,—The day before yesterday, Mrs. ——— being here on a visit for a few days, I took her to see the falls of Kilmorack and your beautiful scenery higher up. ——, ——, and —— were of our party. The day and the road were both so fine that we went further than we intended, and when we got to Aigas[2] agreed that we

[2] The reader is referred, for an accurate and interesting description of all this scenery, to the Eighth Section, pp. 528—538, of the excellent "Guide to the Highlands and Islands of Scotland, &c." by Mr. George and Mr.

would go on to Erchles, and get leave to eat the cold meat we had brought, in one of the empty rooms, as we knew the young Chief was not there. I was astonished at the beauty of the place, and especially at the neatness and order which reigned throughout, so different to what one sees in general in the Highland Castles. Chisholm's valet received us with a politeness his master could not have exceeded, and made us welcome. He spread a table, and offered us wine, and seemed quite hurt when he found we had brought everything with us. He took Mrs. ——'s horses to the stable, and in short did the honours completely, as did the nice respectable notable-looking housemaid and the gardener. How very nice the castle is! Mrs. —— was enchanted with the neatness and smiling appearance of everything, and I assure you we were carried all through the house. It was hardly fair, you will say, for a party of ladies to ransack a bachelor's quarters in this manner, and overhaul his books

Peter Anderson, brothers of the gentleman to whom the writer is indebted for the information given in the note at p. 56.

and his music as well as his house. Mrs. —— has a son herself about Chisholm's age, and she and I agreed in admiring the beautiful picture the whole afforded of the owner's habits and mind. She joined in earnestly wishing that, at the same time of life, our sons' apartments might vie with Chisholm's; and I must tell you that the example was not lost upon ———. His tutor tells me he was greatly struck with the affection and respect all his servants spoke of him, and with the evidence of useful pursuit and elegant employment which the picture without and within the castle presented. Indeed, my dear Lady Ramsay, you are a happy mother to have such a son. The old ladies were much against one thing the servants told us he planned, moving the stables; we think it is such a distance for his friends' horses to come, that it is a great advantage to have them so close at hand, and that if he plants ivy and Ayrshire roses against the walls, makes what he has of stabling modern, and plants a dense grove and shrubbery between them and the castle, he will never wish to have them removed further. Also we hope he will not add to

the old castle yet for many a long year! It is so nice now, and ivy and trellis will do wonders to its appearance. In short we admire all he has done, and hope he will keep out of lime and mortar. What a magnificent drive it is from Beauly thither! If I could write a romance, I would describe Erchles as the scene of it.

"I hope, my dear Lady Ramsay, Miss Chisholm is well, I long to see her. What are your plans for the summer?

"Believe me your's,

"Most sincerely and affectionately,

"——— ———."

The population upon the estate of the Chisholm had never been very large; and, in the Memorial which was transmitted to Government, after the Rebellion of 1745, and said to be drawn up by the Lord President Forbes of Culloden,—detailing the force of every Clan, the tenures of every Chieftain, and the account of retainers which he could bring into the field,—the amount of able-bodied men which the Chisholm could then bring into the field, was estimated at two hundred;

being a smaller number than any which are therein enumerated, except those furnished by the Maclachlans, Macdougals, Grant of Glenmorriston, the Robertsons, and Macdonald of Glencoe[3]. The population, however, has been considerably diminished since that period, owing to the introduction of the large sheep-farming system introduced into the Highlands; and, since the year 1790, there have been three marked and large emigrations of the Clan Chisholm to the British possessions in North America, amounting in all to several hundreds. Many of these were Roman Catholics, and they were for the most part settled in the Glengarry district of Upper Canada, where, along with their fellow-countrymen the Macdonnells, from Glengarry, they were presided over with patriarchal kindness and simplicity by one of their own name, the late highly-esteemed Roman Catholic Bishop Macdonnell.

The writer has noticed these facts, because it gives him the opportunity of introducing a remarkable proof of the ardent affection which

[3] See Major-General Stewart's Sketches of the Highlanders, Vol. i. p. 27 ; and Appendix C. pp. 6—10.

the Highland emigrant retains for his native land. No sooner had tidings of the young Chisholm's abode in the home of his fathers reached the ears of his countrymen in that far-off land, than they rejoiced to send him, at the earliest opportunity, the assurance of their affectionate and hearty sympathy. It is evident from the terms of their Address that they watched with the liveliest interest all that was passing in their native land; and the recollection of the difficulties which had encumbered themselves, through the violence and treachery of the disaffected in their own province and in the border territory,—difficulties, which, to their honour be it said, they had uniformly met in the spirit of unshaken loyalty and courage,—led them, probably, to view with deeper apprehension the course of events at home; and hence a stronger impulse was imparted to the feelings which they thus expressed:—

"Glengarry, Upper Canada."

"Dear Chief,—It is with great pleasure we embrace the present opportunity of transmitting to you, through our much-res-

pected clansman Dr. Stewart Chisholm, of the Royal Artillery (now on his route to Scotland), our warmest expressions of regard and attachment to you, Chief of our clan.

" It is true that a wide sea rolls between us,—our native glens, and heath-clad hills, the land of our forefathers,—but, divided as we are, we have still hearts to appreciate the value of the institutions of our country.

" At a time like the present, when Britain seems to be insulted by a democracy that would destroy all order, and when her ancient and perhaps noblest enemy has made order a song, we, clansmen of yours, inhabiting the wilds of Upper Canada, declare, that, whatever the rest of governors or governed may do, we at least shall still be proud to act upon the old principle. It may not be irrelevant perhaps to say, that, while all other institutions are on the wane, our patriarchal ones remain firm.

" The King can make a better Knight,
A Marquis, Duke, an' a' that ;
A Highland Chief's aboon his might,
Gude faith, he maun'na fa that."

" The Highland Chief of a thousand years is

still the father of his family, and we are proud to acknowledge him.

" Dear Chief, that you may long live to enjoy health and prosperity is the ardent and sincere wish of your clansmen."

To this Address were affixed upwards of eighty signatures of the Clan, with their patronymic designations and localities, and dates of emigration; and among them are included those of two members of the Provincial Parliament, four Colonels commanding battalions of militia, two Lieutenant-colonels, one Major, and several Captains; four magistrates' names are also attached to it.

Ere this Address had reached the Chisholm, he had given numerous evidences of his earnest desire to make the bonds of Clanship the instrument of a far loftier and more enduring union than could be effected even by the strongest impulses of natural affection; and, foremost among these, may be noticed the singular propriety with which, on the very first public occasion which was presented after attaining his majority, he expressed himself on this subject. At a dinner given on

the 27th of May, 1831, at Inverness, to celebrate the re-election of Mr. Charles Grant for the county, he was called upon to acknowledge a toast which had been proposed, "Chiefs and Clans, and the Chisholm;" and, in so doing, said, 'he could only hope that Highland Chiefs would henceforth employ that rank, which was now, he feared, merely an empty name, in setting an example for the improvement of the people, which in former days their situation in the county only enabled them to prevent[4].'

The utterance of these sentiments, and the circumstances which called them forth, lead us to consider the part which the Chisholm thought it his duty to take in the affairs of the county in which he lived. The first occasion on which he came forward, was that to which reference has been just made, in the middle of the year in which he attained his majority, 1831, when he seconded the nomination of the Right Honourable Charles Grant, as a candidate for the representation of the county of Inverness. Again, towards the

[4] Inverness Courier, June 1st, 1831.

close of the same year, at a public meeting of the Freeholders of the county of Inverness, we find him moving an Address to King William the Fourth, the object of which was to assure His Majesty of their attachment to his person, and of their gratitude for the sanction then given by the Crown to the correction of certain abuses in the representative system; of their confidence in the firmness and integrity of His Majesty's ministers at that time (the cabinet of Earl Grey), and of their abhorrence of the atrocious outrages which in some places had been perpetrated under the assumed mask of reform. The mere recital of these topics set forth in the Address will remind the reader of the great political excitement which, at that time, prevailed throughout every part of the United Kingdom. The Bill for Parliamentary Reform had been brought into the House of Commons; and, although carried by a majority of one, its progress afterwards was obstructed by adverse divisions, and a hasty dissolution of Parliament had taken place. Then followed the popular struggle and the popular triumph of the general election, the re-introduction of

the Reform Bill, its passage through the House of Commons, and its rejection by the House of Lords. It is needless to detail the wretched and distracting strife attending all this train of events; still less can it be required to make any further mention of the violent outrages referred to in the Address, and which, at Nottingham and Bristol especially, had caused such great destruction of life and property; for the traces of that violence are not even yet effaced from the scenes in which it was perpetrated, nor can the memory of it have passed away from the hearts either of those who witnessed, or those who from a distance were assured of, its sad reality.

The only reason which has induced the writer to allude to these circumstances at all, has been to point out the testimony which they bear to the nature of the Chisholm's political opinions, at the time when he thus appeared before the Freeholders of the county of Inverness. The speech of a mover of an Address, such as that which he was then called upon to propose, may always be regarded as proclaiming the sentiments, and oftentimes as being the echo, of the Address itself. The

Chisholm's speech, upon this occasion, is no exception to the general rule; and, therefore, by this act, he publicly avowed himself a supporter of the measures then urged forward by the administration of Earl Grey. It was, in truth, only a more deliberate confirmation of the avowal which he had already made to the same effect, when he seconded the nomination of Mr. Grant at the general election in that year. Nor are these the only evidences of the fact. The writer finds a notice in the Inverness Journal, on the fourth of January, 1833, of a dinner given to the Hon. Stewart Mackenzie, on which occasion, after the toast of 'Civil and religious liberty' had been given by Mr. Macleod of Cadboll, the Chisholm was called upon to propose 'The new Parliament;' and, in a short speech, commended it to the approval of those present as being composed, for the greater part, of the friends of His Majesty's ministers. So likewise, on the eleventh of the same month, in the same year, another notice is found in the same journal of a dinner given to the Right Hon. Charles Grant, then M.P. for Inverness-shire, at which the Chisholm was present, and pro-

posed 'The new Constituency,'—those persons, that is, whose franchise had been, for the first time, secured to them under the provisions of the Reform Bill.

There can be no hesitation in admitting, to its fullest extent, the confirmation supplied, in these records of the year 1833, of the fact already established by the course which he pursued in 1831, that, in the outset of his political life, the Chisholm was a zealous and sincere supporter of those measures, upon the importance and urgency of which the government of Earl Grey had made its successful appeal to the country. The writer was quite prepared to expect, from his knowledge of his friend's character, that he would take up such a position. He felt, that, if the conviction were forced upon the Chisholm's mind that there were great and glaring anomalies in the representative system of the country, and consequent injustice inflicted upon certain classes of the people, his mind, impatient of wrong, and zealous in defence of right, would leap forward, with instinctive eagerness, to apply to the correction of the evil any remedy within his reach;—that, if his reason ad-

mitted, as it could not but admit, the truth and justice of that dictum of the philosophic statesman, which declares, that 'a state without the means of some change is without the means of its conservation,' and, that 'without such means it might risk even the loss of that part of the constitution which it wished the most religiously to preserve[3],'—so his affections would embrace no less readily the means of change which then invited his support, because they came commended to him by the favour and advocacy of those whom he respected and loved. The intimate relation in which he had so long stood towards Mr. Grant, who had been one of his guardians, from an early period of his childhood, and the respect and affection which he justly entertained for his person, was, of itself, likely to lead him to view with partiality any measures which were supported by the character and eloquence of that accomplished and able statesman. Strange were it, if it had not been so. It would have argued a want of sympathy with the feelings of those whom he

[3] Burke's Reflections on the Revolution in France. Burke's Works, Vol. v. p. 59.

had been accustomed to reverence, and a proneness to be wise in his own conceits, had he not shared the impulse which then animated the hearts of a large majority of the nation.

In making these remarks, the writer cannot for one moment admit the conclusion which some might be inclined to draw from them, that the opposition,—bold, unflinching, and continued opposition,—which the Chisholm soon afterwards gave to the men whom he at first supported, argued either insincerity or inconsistency in the principles by which he professed to be guided. He believes that the course which he pursued, was, from first to last, an open and honest one; and that he took not a single step therein but such as strictly commended itself to his own conscience in the sight of God. And it is very remarkable, that, in the records which remain of the speeches delivered by him on the occasions referred to, more than one evidence is to be found of his apprehension, lest, in the wild tumult of men's passions, any of the great landmarks of the constitution might be assailed, and weakened, and swept off.

Thus, in his speech in moving the County Address already mentioned, the following passage occurs: "that the meeting was not assembled to discuss any particular measure of reform, nor to re-echo the cry of 'the Bill, the whole Bill, and nothing but the Bill;' nor to pass a vote of censure on the House of Lords, because they had exercised their undoubted and indisputable right to reject even what had been sanctioned by the House of Commons. No person was entitled to question the purity of the motives which induced them to act as they had done: they were unquestionably entitled to reject the Bill, if they conscientiously believed that by passing it into a law they endangered the stability of the British constitution[4]." Thus also, in his short speech at the dinner to Mr. Stewart Mackenzie, having affirmed of His Majesty's ministers that they had "proved themselves to be true friends of civil and religious liberty," he adds, "on the other hand, no person could deny that civil and religious liberty might be carried too far, and degenerate into licence[5]."

[4] Inverness Journal, November 13th, 1831.

[5] Inverness Journal, January 4th, 1833.

Let it be remembered, that the time at which these words were spoken was marked by extreme violence of thought and language, manifested, in all quarters of the land, by men even of enlarged experience and mature age; that, at meetings of this description, the excitement, whatever it may be, is usually at its greatest height,—that the speaker in the present instance was young, ardent, and impetuous,—that they who are the most practised in addressing popular meetings, are, at such moments, apt to be led further than they intended,—and that to state, in cautious and discriminating language, before an assembled multitude, sentiments which, the more boldly and strongly they are proclaimed would probably be more welcome to the majority of the hearers, is a work which demands not only firmness of principle, but also sobriety of thought, and calmness of expression:—let all these circumstances be borne in mind, and the statements quoted above must be admitted to be no slight indications, on the part of him who gave them utterance, that he would be as stedfast in preserving the right, as he was zealous in amending the wrong.

The time soon came in which he thought the right was put in jeopardy, and he shrank not from the trial which it brought. That it involved much that was calculated to give pain to some of those most closely connected with him, as well as to himself, there could be no doubt; but, as difference of political sentiment had made no difference hitherto, in the affectionate and friendly intercourse which he maintained with others, who could not bring themselves to approve of the particular measure of reform which he had thought it his duty to support; so, when he witnessed the originators of those very measures endangering the benefits which they had realized, by acts which he believed unworthy of them, he could not suffer the regard which he entertained for the persons of the men, to abate a single impulse of that energy, wherewith he felt himself summoned to resist the mischief of their counsels.

CHAPTER VI.

PROMOTES THE WORK OF EDUCATION, &c.—PROPOSES MACLEOD FOR THE COUNTY OF INVERNESS.

Before we advert more particularly to the reasons which led the Chisholm to turn aside from the support of those political parties whose cause he had at first espoused,—and which will be found to have arisen out of the proceedings of Parliament in the Sessions of 1833 and 1834,—it may be well to notice the assistance which he gave to the efforts made at that time in behalf of the great work of Education in his native country. A fearful necessity existed for making such efforts. It appears from an investigation, instituted by the Inverness Education Society in 1826,—very comprehensive in its general scope and very

minute in its details, and promoted by most diligent exertions on the part of the Parochial Clergy,—that, out of a population of about 500,000, there were upwards of 80,000 totally unable to read, and that of the remainder a great proportion had been very imperfectly taught. This result, which had been printed in the Society's Moral Statistics, was confirmed by the result of a similar inquiry conducted by a Committee of the General Assembly, and set forth in the Educational Statistics of their Report for the year 1833; and in moving, at a public meeting of the Inverness Education Society, a resolution founded upon these statements, in the month of November, 1834, the Chisholm spoke to the following effect.

After having recited not only the vast amount of those who were totally unable to read, but also the fact mentioned above, that of the remainder a large proportion were very imperfectly taught, he observed, "When we consider that the backwardness to study is generally in proportion to the difficulty met with, we may safely conclude, that, out of what may be called the educated part of the High-

land poor, very few retain the power of reading. Moreover, a great many of the readers have been taught only to read in Gaelic, a language peculiarly deficient in works, both of elementary instruction to excite, and of more advanced literature to feed, the appetite for knowledge. It may be said, however, that though these poor beings cannot taste the sweets of literature, there is yet no immediate call for the exertion of Christian philanthropy. They have access to the Scriptures; they cannot indeed search them, but they may hear them; they cannot examine for themselves and meditate upon their sacred truths, but they may have them preached to them once in three weeks (as you have heard in the Report), it may be once a fortnight. But I fear they will often be found to want even this poor supply; for when we come to think of parishes fifty miles in length, with a breadth of twenty miles, we can easily understand how there may be a want of religious instruction, without imputing to the clergyman any greater blame than the want of ubiquity. Neither can we suppose that the light of the instructed can in any great degree

dispel the darkness of the untaught. The stars are too few and their lustre too feeble to admit of their penetrating sensibly the night of ignorance. Without, however, dwelling upon these considerations, the fact is still before us, that there are more than 80,000 unable to read. Nor is it forgotten, that the benefits of extended instruction will apply directly only to those under the age of twenty. To the others the proper season of instruction has gone by; but, as you have heard it very well observed in the Report, they may partake of the crumbs that fall from the full fed, and, by a striking reversal of nature, the parent may be taught by the child:—for the blessing of instruction is like the widow's oil, however few the drops, however large the demand upon them, when once possessed, they will not fail. The smallest taper is sufficient to give light to a thousand brilliant lamps; and so, the reading of the Holy Scriptures by the merest child, who perhaps understandeth not what he readeth, may, by the blessing of God, convey the light of the knowledge of the truth to the hitherto benighted mind of the aged being who is fast approach-

ing to the grave. The number of persons between the ages of six, and twenty, whom this Society would propose directly to instruct, is computed at about 28,000; and to teach these, from 400 to 500 additional schools are required. After stating these facts, I think I need say nothing more to awaken the Christian philanthropist; the Highlanders are eager to be taught; they only want the means; and I agree with the statement in the Report, that the public of Inverness are particularly called upon to contribute, from the benefit which, I believe, is universally acknowledged they have derived from the Central School." He then concluded by moving a resolution which embodied the sentiments which he had expressed[1].

The man, who could thus urge on his countrymen to feed the souls of their poorer brethren with the food needful for them, of course supported them by his example; and, in token of his desire to encourage the schoolmasters of his own district, namely, Carrich Bridge and Aigas, to make their utmost efforts in behalf of the children entrusted to

[1] Inverness Journal, November 14th, 1834.

their care, a note is found, subjoined to the advertisement from the Clerk of Supply for Schoolmasters at those places, in which the Chisholm intimates his intention of giving, in addition to his legal assessment, a gratuity of twelve pounds ten shillings to each schoolmaster, at the annual examination of their respective pupils, — provided that he were formally satisfied with their general conduct, and with their attention, particularly to the religious instruction of the children[2].

Upon the necessity and vital importance of a religious education, the Chisholm always held but one opinion, a deeply-rooted and sincere conviction, that this process of training the young mind in the knowledge and practice of Christian truth, was the only means by which, through God's blessing, any one who had been received into the congregation of Christ's flock in Baptism, could be enabled to meet the high and holy requirements to which he was thereby made subject. It was a matter in which he felt, that, as a Christian, he had no choice. For he considered, that, on the one hand, the ignorance

[2] Inverness Journal, November 28th, 1834.

and frailty of the natural man, was evidence enough of the need in which he stood of receiving help, from a source purer and loftier than any which he could himself discover; and that, on the other hand, the fulness of that knowledge which the Volume of Inspiration furnished, was evidence no less clear that therein was the help contained, and thence was it to be derived. The opposite opinions maintained by many upon that subject,—opinions which professed to deal with man only as an intellectual being, without any reference whatever to his higher and eternal destinies,—were, at that moment, canvassed with more than ordinary zeal, and brought out, by collision, many a strong announcement and vindication of the truth.

It was so with the subject of this Memoir. He could not be indifferent to the facts which the political events of the day were, every day and every hour, forcing upon his attention. The discussions to which they gave rise, were such as brought him back to the consideration of first principles, and to the trial of their integrity. Those, for instance, which were connected with the debate upon the Irish Church

Bill, in the Session of 1833,—especially the memorable 147th clause, which contained a provision for applying part of the funds of the Church to purposes not ecclesiastical, and which, to the great wrath and confusion of the enemies of the Church, was afterwards abandoned by Ministers in the House of Commons,—could not but have led his mind to a careful examination of the grounds upon which such a measure was to be justified or condemned. It was to him no new process of inquiry: the chief points connected with it had long been familiar to his mind; and the review which he was now compelled to take of them,—the comparison of them which he carefully made with the opinions advanced by the foremost champions on either side in both Houses of Parliament,—all led him to rest more firmly than ever in the conviction, that, the spiritual instruction of its subjects being a paramount obligation in a Christian state, it was not lawful to alienate, for any other purposes than those which bore directly upon that great work, the temporal possessions of the Church, "of which the State was not the

proprietor either for use or dominion, but the guardian and regulator[3]."

Now, it is evident that this conviction,—if not afterwards abandoned as unsound,—must either have been allowed to remain stored up in his mind, inert and inoperative, and thereby contradict itself,—or must have stirred him up to resolute and instant action against the assailant. No other alternative was open to him. And, accordingly, when towards the end of May, 1834, a resolution was introduced into the House of Commons by Mr. Ward, Member for St. Alban's, to reduce the possessions of the Church in Ireland, and when the principle which it involved,—namely, the appropriation of the property of the Church to any other but Church purposes—seemed adopted by the majority of Earl Grey's cabinet, however much upon other grounds they were opposed to the mover of the resolution, —he felt that it was impossible to act upon such a principle, and not endanger the best and dearest interests of the British empire.

[3] Burke's Reflections on the Revolution in France, Works, Vol. v. p. 191.

He ceased, therefore, from that time forth, to strengthen the hands of the supporters of such measures. And yet, equally impossible was it to be neutral. However painful, then, the struggle of separation,—and the writer has reason to know that it was most painful to him,—he resolved to make it. However much it might expose him to misrepresentation or reproach,—and his sensitive temperament was at all times too feelingly alive to erroneous constructions passed upon his conduct,—he was content to bear it all. The assurance that right was upon his side, and that he would betray its sacred prerogatives if he swerved, for a single instant, from the straight path of duty, sustained him at every step.

It is scarcely necessary to remark in this place,—for all who take an interest in public events must remember,—that the course of policy, which wrought the influence here described upon the Chisholm's mind, was that which first shook the stability, and ultimately led to the dissolution, of the cabinet of Earl Grey. Before the debate consequent upon Mr. Ward's resolution was con-

cluded, the resignation of Mr. (now Lord) Stanley and Sir James Graham in the Lower House, and those of the Duke of Richmond and the Earl of Ripon in the Upper House, were announced. The secession of these important and influential members of Earl Grey's Cabinet was speedily followed by further changes; for, in less than two months from the date of their resignation, Earl Grey himself had ceased to be Prime Minister.

To detail these events, or to pass any opinion respecting them, forms no part of the writer's present object. They have been referred to solely for the purpose of explaining the political conduct of the subject of this Memoir; and his own speeches are the only commentary which it is necessary to give upon them.

An opportunity soon arrived for declaring his sentiments. The death of Earl Spencer on the tenth of November, 1834, and the dissolution of Lord Melbourne's Cabinet which followed that event, were succeeded by the appointment of Sir Robert Peel to the office of Prime Minister, and by a proclamation, issued by his advice on the thirtieth of

December, in the same year, dissolving the Parliament which then existed, and convoking a new Parliament, which was to meet on the nineteenth of February, 1835. At the nomination which consequently took place of candidates for the representation of the county of Inverness on the eighteenth of January, 1835, the Chisholm proposed Macleod of Macleod in opposition to the Right Honourable Charles Grant. Macleod was absent from the hustings on account of indisposition, but his political opinions were to be judged from what he authorized his proposer to declare, that, "as long as Sir Robert Peel adhered to the principles laid down in his speech at the dinner of the Lord Mayor, and in his address to his own constituents at Tamworth, he would support him." The ground therefore of opposition was openly and boldly taken, and it was a most arduous position for the young Chisholm to occupy. The speech of Mr. Grant, upon that occasion, was in every way worthy of himself; and, assuredly, no abler advocate could be found of the various measures brought forward by the Administrations of which he had been a member. The con-

trast also presented between the position then occupied by the Chisholm, and that which he had a short time before maintained, was one which, in the hands of so practised and powerful a speaker as Mr. Grant, was not likely to be lost; and, whilst regard to truth and his own generosity of temper forbade him to press with undue rigour upon his young opponent, every effect was nevertheless given, as might have been expected, to the weapons which he thought fit to exercise. But the Chisholm bore himself manfully in the conflict; and the report of his speeches upon that occasion amply confirms the testimony of those who heard them, as to the ability and presence of mind which he then displayed.

CHAPTER VII.

IS HIMSELF ELECTED MEMBER FOR THE COUNTY.

The contest mentioned in the last chapter terminated in the election of Mr. Grant for the county of Inverness, by a majority of seven, so that the Chisholm's first political struggle was not crowned with victory. He desisted not, however, from the course which he had judged it right to pursue; and at a dinner given to Major Cumming Bruce, at Inverness, on the sixth of February, in the same year, 1835, publicly declared his determination to persevere. A very few weeks saw him once more engaged in the conflict, and triumphant. For, upon the resignation of Sir Robert Peel in the following April, and the formation, for the second time, of Lord Mel-

bourne's Cabinet, a vacancy was caused in the representation of the county of Inverness by the elevation of Mr. Grant, then Secretary of State for the Colonies, to the House of Lords, with the title of Lord Glenelg. Upon this, Grant of Glenmoriston came forward as a candidate with the support of the late member's friends, and professing to adhere to the same political views, and the Chisholm was his opponent.

It was not from any motives of personal ambition that he put himself thus forward, for he never looked forward to a Parliamentary life as one likely to be congenial to him, nor did it prove to be so;—nevertheless, he entered upon the task, from the persuasion that it was his duty to encounter it. Macleod, whom he had proposed at the general election in January, and who, through indisposition, could not then appear upon the hustings, was since dead. Another candidate on the Conservative interest had been announced, but, after having proceeded some way in his canvass, he had retired from the contest; upon which, the Chisholm instantly obeyed the call which he received from a large body

of the constituency that he should consent to be put in nomination. He was at that time staying in Edinburgh, and communicated the fact to his mother in the following short but characteristic letter:

"My dearest Mother,—You will be surprised that I have started for the county of Inverness. You know it is an honour I am not ambitious of; but it seems a duty forced upon me. —— has given it up, and I can see no other Conservative likely to take the field. I pray that I may be enabled to keep the glory of God solely in view. Pray for me, my dearest mother.

"Your affectionate son,

"A. W. Chisholm."

"Lady Ramsay, Erchless Castle, Beauly."

The contest was a very severe one, but the Chisholm was elected by a majority of twenty-eight votes, which election was confirmed by a subsequent Report of a Committee of the House of Commons, before whom a petition had been presented against his return. The following was the Address he made, on that occasion, to the electors of the county:—

"GENTLEMEN,—A vacancy having occurred in the representation of our county, I venture to offer myself as a candidate for your suffrages.

"My political sentiments are, I presume to think, already sufficiently known to almost all of you. Favourable to the judicious reform of every abuse, and the adoption of every solid improvement, I yet avow myself cordially attached to the principles of that constitution, in Church as well as in State, which it is the glory and happiness of this nation to possess, which has hitherto, under Providence, been the safeguard of our civil and religious liberties, and whose privileges are associated with the dearest feelings of the British people.

"I am not insensible to the high honour to which I aspire, nor ignorant of the important duties that belong to your representative. Should that proud distinction be conferred upon me by your suffrages, I am willing that my conduct shall be the test of my gratitude, though I well know how far short it must fall of what I shall owe to you and to my country at large.

"The shortness of the time to elapse before the election, will probably prevent my waiting upon all of you. To those, therefore, whom I may be unable to visit, I respectfully offer this apology, and earnestly entreat you to come forward on the day of election, and avail yourselves of this opportunity of recording your determination to uphold the venerated institutions of our country.

"I have the honour to be, Gentlemen,

"Your obedient and faithful Servant,

"ALEXANDER W. CHISHOLM.

"Erchless Castle, 23rd April, 1835."

Of the speech delivered by him at the hustings, on the day of nomination, the following extract is perhaps the best exposition of the opinions which he professed to hold. After adverting to some points of mere momentary interest, he thus proceeded:—

"I have been accused of being too young, —that is a fault which I believe is mending every day. In coming before you on the present occasion, as a candidate for your suffrage, I trust I may be able to show (if

any would accuse me of such) that I have neither been actuated by unwarrantable presumption nor a vain desire of personal distinction. That this has not been the case, that I have had at least some countenance, and been honoured with some share of notice, I may appeal for proof to the list of respected and distinguished names that bear testimony on my behalf. I may turn proudly to the array of friends that have accompanied me hither. I may make mention of the intelligence, the wealth, the sterling worth of those who have not disdained to offer me their support. Thus supported, how could I shrink? Thus urged forward, and in the path of duty too, how could I draw back? I say the path of duty, gentlemen, for who can look round upon the aspect of public affairs, who can contemplate the rapid progress of change, the restless activity of innovation, unsatisfied with what is, simply because it has so long been, and not feel within him that which forbids him to pause, which urges him to action, which speaks irresistibly, 'Up and be doing;' for he that strives not to be foremost in his defence is the enemy of his country. I would

not have you think, however, that because I thus speak I am an enemy to all that bears the name of change, that I refuse to prune because I root not up. On the contrary, I am most anxious, and I believe those who think with me are so too, to evince my regard for the institutions of our country, by removing what is defective and unwholesome with an unsparing hand, and encouraging the growth of all that is useful and sound. But I am one of those who think that there still exists in these institutions a healthful principle of life, and that the course of treatment which alone can succeed, is that which is founded upon an inquiry into the nature of that principle, and adapted to it. And it is because I saw that our late government were of this opinion and boldly acted upon it, that I would have given them my feeble support. Sir Robert Peel, than whom, by the confession of all parties, there have stood up few more illustrious champions of their country, saw plainly the course he had to pursue: he entered upon it; at all events he brought forward matured and temperate plans of amendment, plans which bore down the ill prepared contrivances of his

predecessors; and what was the result? He was made the victim of as unpatriotic, as selfish, as ungenerous a faction as ever disgraced an assembly professing itself deliberative. And this was the British House of Commons, these were the representatives of the British nation—aye, and we had our own representative there too, gentlemen. What? did we send them there calmly and gravely to deliberate, to adopt, or to reject measures according to their real merits; or did we send them there to lay aside the dignity of statesmen, to drive out by force those with whose measures they could find no fault, but in whose growing popularity they saw the final destruction of their own hopes, and to league themselves with the revolutionist and the infidel in their mad assault upon all we venerate and hold dear? But could not the purposes of faction be answered without endangering our religion? Could not our present rulers supplant their opponents without attacking the established Church? This is not the place, gentlemen, to enter into the proof of the intimate connexion that necessarily subsists between the cause of our esta-

blishments and the cause of true religion. There are more fitting opportunities, and you have better advocates for such a proof, were it necessary; but I am persuaded you are all fully agreed on this point.

'It may be said, however, as it has before been said, and as it has been said to day by those who would arrogate to themselves all love of liberty, and yet most tyrannically overbear and crush, if they could, all who presume to differ from them,—because they have somehow or other surreptitiously got possession of the name of Liberals,—it may be said by such, 'Oh, we have no desire to injure the Church; far from it. Our measures spring from the purest love and regard for the Church. We only desire to do away with a very reasonable objection on the part of the Roman Catholics of Ireland, that they pay so much for a Church from whose doctrines they differ: we only wish to remove from the Church the oppressive load of its own wealth.' I answer to the first of these seemingly plausible objections, that the Protestant landholders of Ireland pay 19-20ths of the tithe composition. I answer to the

second, that the revenues of the Irish Church, under the proposed tithe bill of Sir Robert Peel, would have amounted to 450,000*l.* a year; and dividing 400,000*l.* (as the revenue of that parochial clergy), by 1450, (the number of benefices now existing) you will get a product of about 270*l.* as the average income of the beneficed clergy. Is this too much? Add to this, that a very large proportion of tithes due has not been paid, owing to the agitation and other causes which I need not describe; and I am sure you will agree with me that the law ought at least to be vindicated, and deserving men (for the parochial clergy of Ireland are indeed deserving, benevolent, kind, and now at least actively and energetically useful,) should be rescued from beggary and peril before alienation is even thought of.

'But I have been accused, gentlemen, by some, of being an Episcopalian, and therefore, say these sagacious accusers, of course an enemy to the Church of Scotland. I much regret the valuable time, and still more valuable labour, which these zealous advocates of the Church of Scotland have no doubt devoted

to the diligent study of her doctrines, and the careful comparison of them with those of the English Church, if they have arrived at no more just conclusion, than that he who belongs to the one must therefore abjure the other.—Why, they could scarcely have said more, had I been a Mahometan. The truth is, gentlemen, as I am sure you know, that in doctrine these Churches fully agree. This at all events is not the time for them to quarrel, and I here declare myself a friend, a sincere admirer, a lover of the Church of Scotland, though I do indeed confess the atrocious crime of belonging to the Episcopalian Church; a crime to which, if I remember well, your late Right Honourable Member pleaded guilty also a short time back from this place. But I will go further and say, that my love for the Presbyterian, as an established Church, is among the strongest and highest motives which will lead me, should I be returned as your representative, with determined hostility to oppose any alienation of the revenues of the Irish Church.

'But, gentlemen, to descend for a moment to lower ground, there is another reason com-

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mon to us all why I see cause to tremble at the attack which has been commenced on the Establishment in the sister island. I see in that attack but the first skirmishing that goes before a general and more close engagement; before the close of which, if we now drive not back the enemy, there will be made a desperate and fatal onslaught upon every species of property, fatal alike to the deluded aggressors and miserable victims of their mad assault. That our enemies, our foreign enemies, believe that religion itself will be speedily overthrown among us, by the measures of our present rulers, who can doubt, that listens to the exulting cry of France, where all varieties of party unite together in lifting up the voice of triumph over the crumbling Establishment of once favoured England? By no means the best feature in the aspect of the present time is, that we have to witness a ministry of England not very capable in themselves, forced against his will upon the King, distrusted by the House of Lords, opposed by a large and most compact minority of the House of Commons, under the guidance of a leader, whom I think we may now call one of the

first men of the age, and depending for their very existence at each moment upon the fiat of a shifting party, whose only aim seems to be the destruction of their country,—we have to witness, I say, a ministry already so degraded, yet humbling themselves still further to bow their necks under the yoke of an unprincipled and mercenary demagogue. Yes, gentlemen, England is now governed by the enemy of her country, the constant, the untiring, the perpetual disturber of the peace of Ireland.

'I have been accused also, gentlemen, of being opposed to any protective duty in favour of the corn grower. To this accusation I give a flat denial. I know the present distress of the agricultural interest, and I grieve for it; I shall ever be most anxious to give every assistance to them in my power, for I am decidedly opposed to the theories of those who would advance the manufacturing interest at the expense of the agricultural. I should rather say, who would strive to advance them; for I know them to be so inseparably bound up with, and dependent upon each other, that the oppression of the one must ultimately be the ruin of both. But upon this, and upon

any other subject, I will hold myself free to deliberate and to act with a due regard to time and circumstances. The praise which has been accorded to my honourable opponent, of having had longer experience in the business of the county than I have, and therefore understanding it better,—this praise, and every other which may be his due, I willingly and gladly concede to him. I do think, however, that the business of this county is not of so very complicated and difficult a nature as that, with ordinary abilities and moderate attention, one may not in a short time become master of it. I shall, should your choice fall upon me, as I have every reason to believe it will, and by a large majority, give all the attention in my power to your interests, gentlemen, in particular, and to those of the country at large. I have only now to thank you for the patient hearing you have given me[1].'

In the address also which he made to his friends, after the struggle had ended in his triumph, the following passage deserves notice:—

[1] Inverness Journal, May 8th, 1835.

'In the midst of our triumph, I cannot but deeply regret that he[2] who, in the time of its adversity, fought the battle of Conservatism so nobly and so well, and who, we may even say with truth, perished among us in its defence, should not have been spared to witness this day, our triumph and his own, and to take the place he so ardently desired among the legislature of our country as the victorious champion of the good old cause. Let us not forget, however, while we exult, what we owe, under Providence, to his labours, his self-sacrifice, his devotion to that cause. Another, and a feeble instrument, has been raised up in the person of him who now addresses you. But I lose sight of the weakness of the instrument when I remember the Power who employs it,—employs it, I firmly trust and hope, to be the zealous, the untiring defender of our religion, our liberty, and our laws. If there has arisen any thing of animosity in our contest, I trust it will now be forgotten, that so, when any of your children shall ask you at some future time, What is Conservatism? you

[2] Macleod, of Macleod, whom he had proposed as candidate for the county a few months before.

may point at home for an example,—you may say our native county is a Conservative county —Conservative alike of all that we venerate in our public institutions, and all that is lovely and amiable in private life."

There is a solemnity of thought, and a freedom from impassioned language, in all this, which, at such a moment, and in one so young, is most remarkable.

CHAPTER VIII.

LETTERS TO HIS MOTHER AND SISTER.—FAMILY WORSHIP.

HAVING shown, in the three preceding chapters, the opinions and conduct of the Chisholm, with regard to the great subjects of national interest then forced upon his attention by the course of public events, the writer turns aside from that train of narrative to relate, as far as he is able, the tenor of the Chisholm's private thoughts and life, during the same period. The materials for doing this consist, as has been before said, of little more than the information derived from the letters which he wrote to his mother and sister; and these are not very numerous, as may be expected, from the fact already stated,

that they were his guests during the greater period of his residence at Erchless Castle. Yet, the letters are full of interest, and most valuable, as supplying evidences not to be mistaken of the character of the writer.

The first selected for this purpose was written a very few weeks previous to the exciting scenes connected with the county election, in which, as we have seen, the Chisholm took so prominent a part. He had been summoned from Erchless, in the early part of December, 1834, to Moy Hall, situated a few miles on the other side of Inverness, to visit, in her hour of dangerous illness, Lady Mackintosh, the aunt of his mother. His mother was already in attendance upon her, and his sister had meanwhile been left at Erchless, to watch over and conduct the various arrangements which he had established for the benefit of his household. The faithful spirit in which he had instituted and conducted these, and the affectionate anxiety which he displayed respecting them, whilst he was detained from home by other cares, cannot be more clearly set forth than

in the following letter which he then wrote to his sister:—

"Inverness, Dec. 17th, 1834.

"My dearest Jemima,—I entirely and highly approve of all you have been doing since we left home, and I give you my best thanks for your kind attention to what I wished. I am particularly delighted with your activity and industry in your religious occupations and instructions, and I earnestly pray God that He may prosper your labour, and bless you. You will soon find clearly and distinctly that He does so, if you go on in the fear and love of Him, and with constant and fervent prayer to Him.

"It is not among the least gratifying parts of your short history of proceedings, that which records your great *punctuality*. So far from being displeased, I am delighted at your thoughtfulness and prudence in having the catechising to go on in the hall, and I am quite sure you would attend to the orderly dismissal of the out-of-doors audience.

"Poor Lady Mackintosh is a great deal better. I have only seen her twice as yet; once last night, and once before. Last night

I spoke a little to her on religious matters, and prayed beside her, and read her a Psalm and a chapter,—the twenty-third Psalm, and the eighth chapter of Romans; and I am very thankful indeed to say that she expressed afterwards, not to me, her pleasure, and the comfort she felt. I trust and pray that God may be with me and with her, and enable me to give, and her to receive, that spiritual consolation of which you speak, and which alone can be of any service to her. I was not able to write to you yesterday, as I was busy here till the time for my returning to Moy. I have been obliged to come in here these three mornings about our schoolmasters. I hope it is all now satisfactorily settled.

"I will write you again if I can. I shall, perhaps, be up with you for a day in the beginning of the week; if so, I will let you know. I have to meet my tenants about their votes. May God bless you!

"Ever your most attached brother,

"Alexander W. Chisholm."

"Miss Chisholm, of Chisholm,
Erchless Castle, Beauly."

"P.S. You could not have done otherwise about the servants coming in to town."

The season of Christmas was then nigh at hand, and he was most anxious that it should not be desecrated by any of that rude and unhallowed revelry, which too often casts shame upon many who profess to welcome its return with joy. From this reproach, his own household and dependants had not been in former years exempt; and, foreseeing that the attendance, which he felt it his duty still to give in the sick chamber of Lady Mackintosh, might withdraw from them the check of his own presence, he went over to Erchless Castle, a few days before Christmas-Day, that he might concert with his sister such measures as might appear to them most likely to secure the object which he had at heart. He was the more anxious on this point, as he had agreed to bring his sister back with him, that they might both celebrate the services of that holy season in the company of their mother. Upon his arrival at home, he found that his sister thought it better to remain at the Castle, to make up as much as possible for

his unavoidable absence; and, concurring with her in the propriety of this arrangement, he instantly sat down and wrote the following letter to his mother:—

"Erchless Castle, Dec. 23d, 1834.

"My dearest Mother,—Jemima, who is writing to you herself, is so properly anxious to be at home on Christmas-Day, in order that the servants may be induced to spend this season of rejoicing with a better view of the cause of joy, and in a more suitable manner than last time, that, if you can make up your mind to allow it, I am clearly of opinion that it will be, by the blessing of God, of great use and advantage to my dear sister herself, and to the family and the people whom she has been taught so mercifully to take charge of. I am sorry we should be separate on that most happy occasion; but we know that it is not right to forbear from direct and positive duty, even when it interrupts the most pure and holy joy that is confined to ourselves. Even the sweetest and most comforting meditation about spiritual things, and

the closest secret communion with our heavenly Father ought not, I humbly think, to be allowed to draw us away from the zealous fulfilment of positive commands and active duties. No more I think should the warmest desire to share and witness the happiness of our dearest friends; and really Jemima's account of her own beautiful employments and happy life, at present, are so delightful, and I desire so humbly and sincerely to bless the Almighty Giver of all good for them, that I should regret and fear any interruption of them very much. I know, moreover, that her staying at home will be of very great use to the people. Pray think seriously of this, my dearest mother. The bearer will bring back an answer early to-morrow morning. He will get a pony at Inverness, so that the one he takes from hence will be quite rested by his return from Moy, and we shall by this means get your answer quite in time to set out to-morrow if you wish Jemima to go. For if she does not go to Moy, of course it will be better for her to remain here altogether; the day would be cut up by her going to Inverness. But the bearer must start very

early from Moy; so you will, perhaps, give him the answer to-night. In haste,

"My dearest mother,

"Your most dutiful son,

"ALEXANDER W. CHISHOLM."

"Lady Ramsay,
&c. &c."

After having dispatched this letter, he was desirous to write a brief word of admonition, to be delivered by his sister to his household after his departure: but, as time was pressing, and he could not satisfy himself as to the mode of his expressing his wishes, he returned forthwith to Moy Hall, and wrote the following address, which he enclosed in a short note to his sister:—

"Dec. 24th, 1834.

"MY DEAR FRIENDS, AND FELLOW-CHRISTIANS,—As I am called away from you at this season by what I humbly think and believe to be my duty, I hope you will permit me to say a few words to you in this way about the cause and nature of that true joy with which we are invited now to rejoice. That there should be a rejoicing of some kind at this time is a settled, common understand-

ing; but it may be questioned whether all who agree to this recollect and feel what ought to give rise to it.

"I trust, however, that none of you will be among the number of the forgetful or indifferent.

"For we know that our cause of joy is the introduction, as at this time, into the world of that glorious scheme of salvation for man, into which the angels desire to look: as at this time, our blessed Saviour was born in the flesh, and the Son of God assumed the infirmity of man, though without his sin, to redeem men from the power of Satan and sin here, and from everlasting punishment hereafter. Surely here is cause of joy; but what sort of joy?

"The very nature of the unspeakable benefit conferred directs us at once to the reply. Shall we mock the Almighty God, our Saviour, by offering, as our tribute of thankfulness and adoration, that unhallowed and wicked joy which is hateful to Him? Can we think transgression acceptable to Him who cannot look upon iniquity? Is the indulgence of carnal appetites agreeable to the law and will of that

most gracious Being, who gave His own Son to die for us, that He might deliver us from the yoke of these appetites? Or, why did Christ come into the world, and suffer, and die, but that, by the free grace of God, He might thereby restore us to the forfeited favour of our Heavenly Father, and make us fit for the enjoyment of that only true happiness of which sin had deprived us, and which consisted in the love and the service of Him?

"I pray God, my dear friends, that He may enable each one of you to remember these things, and to consider, that, while He calls upon each one of you to rejoice, it is with a spiritual and heavenly joy, a joy unknown but to the children of God, which the world can neither give nor take away.

"'Be not of a sad countenance,' for we have, of all men, abundant reason to 'shout for joy,' if we be the children of God; but 'be sober, be vigilant, for your adversary the devil, as a roaring lion, goeth about seeking whom he may devour,' and putting 'a stumbling block and an occasion of falling' in your way, even by means of those very things, which you consider, and which may be, if

temperately used, perfectly innocent. God has not indeed forbidden a moderate and thankful use of the temporal good He bestows; but the true Christian draws but small pleasure from worldly sources, and cares but little for them; and the nearer we are enabled to approach to this state of feeling, the closer do we draw to God. While therefore you are joyful, pray God that you may be truly and heartily thankful for the hope that makes you so; let your joy be mingled with a 'godly sorrow' for the sin which brought your Redeemer from heaven to suffer upon earth; remember the eternal 'joy that is set before you;' and in all things 'watch and pray, lest ye enter into temptation.' May God of His infinite mercy bless and keep you and me, and all who are dear to us, and all His people; may He unite us here in Christ; and bring us to meet together at the last in the mansions of our Father's house! Your sincere well-wisher,

"ALEXANDER W. CHISHOLM."

"MY DEAREST JEMIMA,—I trust the above will answer our purpose. I am glad I have

written here, if you get it in time, for I think it better than what I had begun at Erchless. I desire to thank God for his gracious assistance; may He bless this admonition in your hands and may He strengthen you now, and make you eternally happy in Himself! Pray to Him, my dear sister, and He will bless you for Christ's sake,

"Ever your most affectionate brother,
"ALEXANDER W. CHISHOLM."

"Pray for our dearest mother, for Duncan, and for me."

"Miss Chisholm, of Chisholm,
&c. &c."

Another letter then succeeds, expressing his anxiety to know how all things had passed off, and is as follows—

"Moy Hall,—Dec. 27, 1834.

"MY DEAREST JEMIMA,—I hope you received the few lines I wrote for you to read in time on Christmas morning. The bearer was to be off at five, and with you by eight. I was very glad that I took it to Newton, for I had leisure there after dinner; and cannot compose in the bustle of departure. I sin-

cerely hope and trust that you were blessed and strengthened on that day, and that your people were decent in their conduct, and seriously impressed. I intended, if possible, to have written to you from Inverness; and I ought to have done so yesterday. I hope you will give me an account of your proceedings and success, and, if you will, of your own feelings. What can be to me more interesting than the Christian experience of a sister, whom I believe and trust to be under the teaching of God? It will also be a lesson, and, I hope, a blessing to myself; and I will try to make you acquainted with what I may feel. It is our duty to God, and to each other, so to communicate, for the manifestation of His love and the promoting of His glory, and for the edification of each other.

Lady Mackintosh continues to get on; she was out in her chair yesterday, and I suppose will be to-day, it is so fine.

"Ever your most affectionate brother,

"ALEXANDER W. CHISHOLM."

"My mother's love."

"Miss Chisholm, of Chisholm,
Erchless Castle, Beauly."

It is impossible not to be struck with the combination of excellent qualities which these letters set forth. Simplicity, devotion, filial reverence, brotherly love, thoughtfulness, vigilance, the most minute attention to details,—all these are conspicuous in them. And when it is considered, that such qualities were manifested in a young and ardent Highlander, whose every energy was quick and eager in the struggles of political strife—which, for the welfare of his country, and the sacred cause of truth, he felt it his duty to sustain,—it must be admitted that they present a rare and lovely picture of Christian zeal.

The anxiety and precaution which he exercised, in the present instance, was not a mere transient or superficial feeling, but the working of a firm consistent principle of piety within him.

It was not only in the recurrence of holy seasons, marked by the special commemoration of God's mercies revealed in Jesus Christ, that he found an opportunity to address a word of warning, of counsel, of encouragement to those over whom he was set in authority,—but the morning and evening of each and

every day saw him, in the midst of his household, reading and expounding the Word of God, and offering up devout and faithful prayers with them, and for them, at the Throne of Grace. He began this hallowed practice in the year 1834; and evidences may be found, in some of the following letters, of his great anxiety to maintain the observance of it by others, whenever he was called away from home.

The writer of this Memoir has had frequent opportunities of conversing with friends and acquaintances of the Chisholm, who, when they were guests at Erchless Castle, were present at the family worship which he there conducted; and he has received from them all, —men of different tastes, pursuits, and stations, —uniform testimony to the earnest and chastened spirit of devotion which animated him. A heart, kindling with the love of those holy truths, which the grace of God had imparted to it,—a memory, stored from very boyhood with the richest treasures of Inspired Wisdom, —a tongue, giving faithful utterance to all these, and pouring forth, simply and fervently,

the accents of supplication and of praise,—such was the evidence, day by day, exhibited of the reality of that purifying and consoling hope which sustained his own spirit, and of his desire to make others partakers of his joy. To many who witnessed it, the writer believes that such a spectacle was not exhibited in vain. They had loved the Chisholm in the companionship of earlier years, and found that they were now drawn together in the bonds of a closer and more enduring brotherhood. They had gladly accepted the invitation of his hospitality and friendship, that—not only in the intelligence and cheerfulness of his conversation, but also amid the beauties of the mountain scenery around him, its healthful sports, and bracing air,—they might be relieved from oppressive duties, and serious cares; and they were led, by his counsel, and example, and prayer, to a "stronghold[1]" of refuge, which no distractions of the world could pierce,—to a fountain of peace, whose waters were full, and ever flowing, and refreshing to the care-worn

[1] Zech. ix. 12.

pilgrim, as "a cloud of dew in the heat of harvest[2]."

It were impossible to calculate the amount of blessing, likely to be produced among the Chisholm's own people, by such a course of Christian faithfulness. We may say of it, as one of the most eloquent of Scotland's sons has said of kindred efforts, made years ago by Christian missionaries in the same country of the Highlands: 'It is palpable, and near at hand. It lies within the compass of many a summer tour; and tell me, ye children of fancy, who expatiate with a delighted eye over the wilds of our mountain scenery, if it be not a dearer and a worthier exercise still, to contemplate the habits of her once rugged and wandering population. What would they have been at this moment, had' such help 'been kept back from them? The ferocity of their ancestors would have come down, unsoftened and unsubdued, to the existing generation. The darkening spirit of hostility would still have lowered upon us from the north; and these plains, now so peaceful and happy, would have lain open to the fury of merciless

[2] Isai. xviii. 4.

invaders. O ye soft and sentimental travellers, who wander so securely over this romantic land, you are right to choose the season when the angry elements of nature are asleep! But what is it that has charmed to their long repose the more dreadful elements of human passion, and human injustice? What is it that has quelled the boisterous spirit of her natives? And while her torrents roar as fiercely, and her mountain brows look as grimly as ever, what is that which has thrown so softening an influence over the minds and manners of her living population [3]?'

The following letter, written by the Chisholm from Gordon Castle to his sister, a few weeks before the occurrence of those events which have been already recorded, — when she was absent upon a visit at a short distance from home,—affords another similar illustration of the writer's character:—

[3] Chalmers's Sermon on "The Utility of Missions ascertained by Experience;" preached before the Society in Scotland for Propagating Christian Knowledge (incorporated by royal charter), at their anniversary meeting in Edinburgh, June 2nd, 1814. Works, Vol. xi. p. 233, 234.

"Gordon Castle, Nov. 29, 1834.

"My dearest Jemima.—I was much obliged to you for your notes, which I intended to have answered; at least one of them. How was it that I did not see you in Inverness on Tuesday? I started by the coach at three o'clock. I expect, if I am spared, to be at Belladrum on Tuesday next; I shall leave this on Monday, but shall not arrive in Inverness till late in the evening. I shall also have something to do in the morning, so that I shall not be able to be with you till about the middle of the day. I am afraid my Mother must feel very lonely and dull this long time; but she is so kind, she does not like to leave home, in order that she may have the prayers regularly. I feel it a great blessing that we have been led by the Almighty to family worship; there are few more effectual means in His hands of extending the knowledge and love of the truth.

"Pray give my kindest remembrances to all at Belladrum.

"Ever your most attached brother,

"Alexander W. Chisholm."

"Miss Chisholm, of Chisholm, Belladrum, Beauly."

The same feeling was still prominent in the Chisholm's mind, whithersoever he went, or in whatsoever duty he was engaged. The following brief note which he wrote to his sister from London, in the spring of 1835, shows that in the most hurried moments, he had time to think and to speak of holy things.

"London, March 26, 1835.

"My dearest Jemima,—I wish I was with you to enjoy the spring; we have beautiful weather here, but then it is in the midst of a smoke-drying town.

"I am very glad you have asked Miss Chisholm to Erchless. Give her my warmest love.—You could not read to the servants a better book than Bridges on the 119th Psalm. I think you do quite right. I remember you each and all in my prayers; may God bless you and those whom you are instructing. Milner's Sermons were recommended to me by Captain Gordon. I am very sorry to find that he is so ill; he is at Leamington. He intends being in the North in the summer if he can. I will call on Mrs. Field if possible. I left ——— in Edinburgh. Take a turn

yourself at the plough in the lawn. I called on ——— in Edinburgh; she is still there. I am delighted that you have mounted and cantered Fraser. May God direct you in all your ways.

"Believe me as ever,
"Your most attached brother,
"ALEXANDER W. CHISHOLM."

"I fear Ministers will be beat on Monday on the Irish Church question."

"Miss Chisholm, of Chisholm,
Erchless Castle, Beauly."

Upon the failure of the petition in Parliament against his return for the county of Inverness, and the consequent confirmation of his own election, he announced the event to his mother in the following terms.

"London, July 4, 1835.

"MY DEAREST MOTHER,—I have just time to write to you a single line to say that the Committee have just decided in my favour, and that I am therefore, beyond farther question, the sitting member. I am sure that God has ordered this in His infinite wis-

dom, and if, as I humbly trust, I am to be made an instrument in His hands for His glory, I think I may look upon this result as a step in my progress in that most blessed career. To be sure He might have designed, and may still, to employ me in another sphere; let us pray to be entirely resigned to His will.

"The expense will not be so great as I had feared, since the investigation has ended more speedily than I had calculated upon; but still it will come to a good deal.

"Ever, my dearest Mother,

"Your most dutiful and affectionate Son,

"ALEXANDER W. CHISHOLM."

The following letter, although of a later date, is inserted in this place, on account of the confirmation which it gives of the character exhibited in the preceding letters.

"London, May 23, 1836.

"MY DEAREST MOTHER,—I am glad you commend my promptitude and exactness in answering your last questions. I shall always be very glad to answer them, and indeed no thanks to me, for they are all about my

own business, and matters interesting to me. I like very much to hear all that is going on about the place, and by now and then asking the grieve, the gardener, the keeper, George, &c. you can, as you do, give me an excellent summary. Every thing is interesting to me. from 'Long Jock [1]' down to the humblest blade of grass, tares, or corn. Are the tares, by the by, sown, and the mangel wurzel?

"I am glad you were kind to Mr. Noble. We must indeed come to some conclusion about the Church. I hope Rose's wife is a good and nice person.

"Jammie [2] had better, as you suggest, continue with Rose for another quarter, and then we can make some arrangement about the nature of his future studies. I entirely approve of the plan of having him as an assistant at your Sunday School. I am delighted you have determined to begin it; it is an excellent way of doing much good, under the blessing of the blessed God. May his Holy Spirit preside over it, and direct you! Study first

[1] A favourite horse.

[2] Jammie, a boy who was educated at his expense, now doing well in Australia.

of all to set before your young scholars 'Jesus Christ, and him crucified.' Teach them their need of Him, and His fulness. It is through such teaching that the Holy Spirit communicates His blessing.—There is nothing new here; we are adjourned for ten days. What sort of weather have you? Here it is very fine; but sometimes rather cold.—I hope you continue in good health. Duncan is out.

"Ever, my dearest Mother,

"Your most affectionate Son,

"ALEXANDER W. CHISHOLM."

CHAPTER IX.

VISIT TO STRATHPEFFER.—FURTHER CORRESPONDENCE.

The writer has thought it better that the character of the Chisholm should speak for itself thus far in the records, public and private, which the preceding chapters have supplied, than that the course of the narrative should be interrupted by adverting to those circumstances which appear to have been, under God's grace, the instruments of imparting to it so much of Christian faithfulness and truth. Some of the most important and powerful of these, he believes to have been that course of careful, and consistent, and holy training, which, from earliest childhood, he received at the hands of his Mother and

Mr. Ollivant; and, in the preceding chapters, he trusts, abundant testimony has been found to establish the truth of that opinion. His own personal and intimate knowledge of the Chisholm's character led him to such a conclusion, long before he knew of the existence of any of those documents, or had received any of that information which now bear witness to its correctness. And if, from the year 1828 to the year 1834, that is, from the nineteenth to the twenty-fifth year of the Chisholm's life, the writer had but few opportunities of observing his progress, and is left to judge of it chiefly by the report of others, he apprehends that no information conveyed to him can disturb the grounds of the judgment already pronounced, that they who watched over his earlier years had taught him, with fidelity and zeal, the solemn vow, promise, and profession of his Christian calling,—had sought to make him, in accordance with it, a faithful soldier and servant of his Lord and Saviour,—and that a blessing had rested on their labours.

It is perfectly true, that, for some portion of the time now referred to, he seems not to

have sustained that high bearing of which his earlier years had given promise, and that misgivings and disappointments were excited thereby in the hearts of many who loved him. The writer has in no way attempted to hide or palliate this truth. And,—whilst he gratefully acknowledges the gracious hand of that heavenly Father who "delivered" the "soul" of his friend "from death, and" his "feet from falling, that" he might "walk before God in the light of the living[1],"—he reads a lesson which he thinks it is profitable for man to learn, even in the very fact that the feet of that friend were suffered for a time to "stumble upon the dark mountains[2]" of worldly thoughts. For, if "the race" were always "to the swift," or "the battle to the strong[3]," the creature would forget the Creator, and the possessor of the gift the Giver. If no blight, or drought, or tempest were ever to mar the labours of the husbandman, he would lean only upon his own strength, and lose sight of his dependence upon Him who alone is Lord both of the seed-time and harvest; and, even so, the parent or instructor

[1] Ps. lvi. 13. [2] Jer. xiii. 16. [3] Eccles. ix. 11.

of the child,—if, in every instance, the return made were in exact proportion to the care bestowed, if love were never requited by neglect, nor care by disobedience,—might deem that every thing was the inevitable result of his own foresight, and care, and watchfulness, and so be tempted to lose sight of the truth which the word of the Apostle has set forth, that, "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase[4]." The very check to that increase which He sometimes sees fit to appoint, is a trial which humbles us, a trial of our "faith" which worketh patience[5]. But patience is not inertness,—it is not indifference; nay, the very faith which sustains patience, animates hope, renews exertion; it bids us "not be weary in well doing, for in due season we shall reap if we faint not[6]."

Such feelings the writer believes existed in the hearts of those who best knew the Chisholm, at a time when, to the casual observer, there may not have seemed prospect of the harvest being speedily reaped. That

[4] 1 Cor. iii. 7. [5] James i. 3. [6] Gal. vi. 9.

they were not without strong foundation, will have appeared, he trusts, from the slight sketch which he has been enabled to give of the subject of this Memoir. That they were realized, even more quickly and perfectly than his friends could have dared to hope for, is evident from the information which the last chapter has supplied.

It was in the year 1834, that the evidence of this blessed result was made manifest in characters too plain and palpable to be mistaken. Whatsoever holy thought, or word, or act, had before been his, might rather have been regarded as the shadow of the coming event than the fulness of the blessing itself; but from that time forward there was imparted to the mind of the Chisholm an abiding reality, a deep fixedness of all that had been vague, uncertain, or transitory. He had gone, early in the spring of that year, for a short time to London; and thence had repaired to Armagh, to visit his brother, who was upon the staff of his uncle, Major-General Sir James Macdonnell, at that time in command of the North District of Ireland. Upon his return home, the Chisholm became very ill, and

went, in the course of the same summer, to Strathpeffer to recruit his health. At that place—which is situated in Ross-shire, about three or four miles westward from Dingwall, and much resorted to, of late years, by invalids and others, on account of its mineral wells,—he became acquainted with Mr. Gordon, late member for Dundalk. The acquaintance soon ripened into intimate and sincere friendship; and to be the friend of Mr. Gordon was to be the friend of one, who, in every word and work of his, had a single eye to the glory of God. It was impossible that such an intercourse should be without its influence upon a mind like the Chisholm's,—trained, as it had been, to the reverential observance of Christian truth,—warm in its affections,—strong in its impulses,—and recognising the more eagerly, in the season of bodily sickness, the merciful hand of God. He was not a man to waver in his determination; his frequent conversations, with Mr. Gordon, and other friends, upon the promises and obligations of the Gospel of Christ,—his renewed study of the Sacred Volume,—his earnest, unsparing self-examination,—his fervent prayer,—these, making him

to see the all-absorbing interest of that question which then pressed upon his soul, constrained him also to admit, without reserve or compromise, the obligations consequent upon them. Of course, the more perfect he acknowledged the standard of Christian holiness to be, and the more earnest were his supplications for grace to approach unto it, in the same degree was he bowed down with the sense of the unworthy and partial spirit with which he felt that he had before regarded it. And it is no marvel, therefore, if, in the utterance of his ardent and impetuous feelings, he should have expressed himself in some of the following letters, as if he had never before been fully sensible of the greatness of God's redeeming love in Christ.

The letters which are here selected, although written in different years, it has been thought well to bring forward at one view, because they are the best commentary upon the circumstances which have just been related. They were written successively on the occasion of each returning birthday, after he had reached his twenty-fifth year.

The first is to his sister, in answer to a

letter which she had written to him on his twenty-sixth birth-day, and which on the following day he thus acknowledges.

"Erchless Castle, Feb. 16th, 1835.

"My dearest Jemima,—Many, many thanks for your very kind letter, which I received yesterday morning. I believe and know that I have, on this occasion, such cause of rejoicing as I have not had on any former birth-day. At least, the joy I certainly once had, had passed away, through the weakness and sinfulness of my nature, the hardness of my heart, and the temptations I met with; and so much had those early impressions left me, that, if it had not been for the rich mercy of God, it would have been better for me never to have 'tasted of the heavenly gift.' But, blessed be God, such was not His will, as I firmly believe. It was His good pleasure to call me, and choose me, though I was so rebellious; and I strongly hope that I shall, through His mercy, be enabled to persevere unto the end. May He thus bless and keep you, my dear sister; and He will do so, if you pray to Him. But let us 'rejoice with trembling.'

"My mother says you may go to Calduthel; but, except for that invitation, she would have sent for you sooner, as she is now anxious to see you. But she does not wish that to be the only place you do not go to, as you have been so long in the neighbourhood. The carriage will be in early on Thursday morning, and we hope to see you in good time to dinner on that day.

"Mr. ——— was in Inverness all the time since I left. I am very sorry that I did not even look at my letters yesterday before the post was gone, so I did not see your writing; but I hope this will be in time. I am going to write again, perhaps.

"Your most attached brother,

"ALEXANDER W. CHISHOLM."

"Speak to —— ——— about what we were talking of the day I was there last, our conversation on religious subjects, I mean, prayer, &c., and try what good God may enable you to do.

"Miss Chisholm of Chisholm,
Inverness."

In the next, which is written to his mother,

he gratefully acknowledges the merciful dealings of God towards him in his earlier years, but still distinctly points to his visit to Strathpeffer, as the time in which he believed they were brought home, in all the fulness of their constraining obligation, to his heart.

"London, Feb. 15th, 1836.

My dearest Mother,—I do not feel myself able to write to you as I could wish, amid the distractions of this place and my occupation, sitting down, as I am doing, on this the anniversary of my entrance into the world. I know well with how much delightful anxiety you must have been possessed about twenty-six years ago (for so much of my life has already past); and I know, moreover, to whom you were directed to pour out that joy and that anxiety in prayer. I believe that, in few instances, has God seen fit to permit the child of much prayer to be eventually destroyed by the corruptions of his own nature, and the delusions of Satan, but has sooner or later brought such an one to repentance and to life; unless, indeed, there have been manifested, in such a being himself,

a spirit of determined or reckless hostility to the truth. And though, in looking back upon my past life, I see with how much reason I am chargeable with the vilest ingratitude to the gracious and long-suffering God, and how fairly I have deserved His wrath; yet can I trace occasional, and most evident, and strongly-marked instances of His gracious care and interference in my behalf, against my own sinful self, and of the strivings of His Holy Spirit with me. Oh! that I may feel more and more how aggravated is my rebellion, to whom so many temporal and so many spiritual mercies and advantages have been afforded, how great is my unworthiness; and that I may feel also, and know the wonderful and unspeakable love of God, who has, I hope, and trust, and believe, at length effectually called me through Jesus Christ, and overcome, by His awakening grace, that enmity of my depraved heart which was never before destroyed. I trust I am not presumptuous in this, nor lightly assuming in such a matter. I think I do desire far more than I ever did, at any of the former periods of the strivings of the Holy Spirit with me, which I have spoken of, (if

His, indeed, they were)—I think I do now desire far more to know Christ, as He is set forth in the blessed Gospel, to receive Him as my only and all-sufficient Saviour, and to 'feed on Him in my heart by faith,' and through Him to overcome 'the pollutions that are in the world through lust,' and the bitter enmity against God and spiritual things of my natural heart. Surely, if it be so now with me, it is not because the most holy God saw any thing in me to make me a fitting object of His mercy, except indeed that entire pollution, and that multitude of sins, which He permits, and exhorts us, in His unspeakable grace, to advance as a plea for mercy when we come to the Friend of sinners.

"It is not from my college life, nor the greater part of my subsequent life, that I have been furnished with any other plea wherewith to approach that most holy God, 'who charges even His angels with folly,' and before whom the childhood, which we call innocent, is stained with the corruption, and blighted with the curse of the fall. But thanks be to God, this plea, which I hope ever to be enabled, with true repentance and

godly sorrow, to advance, is the best of all, when so advanced with faith in His blood, who 'came to seek and to save that which was lost.' I date the commencement of this calling of God from Strathpeffer; no doubt all His providences have been tending to it, and many I might trace.

"But I must now conclude this, the first birth-day letter I have been able to write to you, my dearest mother, wherein I could say that my heart was changed, as I do indeed hope I may now say. Oh! that I may do so, 'rejoicing with trembling.' Before, I neither knew what this meant, nor inquired about it, nor sought after it; neither could I. May God hear your prayers for me, and mine for you; and may you and I, and Duncan, and Jemima, and all for whom we would pray, be brought to Christ, and everlasting life through Him. My warmest love to Jemima.

"Ever, my dearest mother,

"Your most affectionate and dutiful son,

"ALEXANDER W. CHISHOLM."

"Lady Ramsay."

The next is characterized by a similar train of thought:

"London, Feb. 13th, 1837.

"My dearest Mother,—I am very sorry that this letter cannot reach you on the 15th. I trust, however, that you will recollect that that day happens to be the one upon which there is no post from London. This I had myself forgotten, and was about to write yesterday. Had I remembered in time, I ought to have written on Saturday, as it would be better that you should receive the letter you expected on my birth-day a day before than a day after the time. I hope, however, that you will have recollected the day, and so not have been disappointed.

"I have now, by the mercy of God, almost completed another year of my life here, and I have indeed reason to bless Him, though I desire to do so with all humility and fear, that His grace, as I believe, has been still with me, and that I do hope and trust that He hath given me well-grounded proof that He hath 'begun a good work in me.' If it be so, He will, we know, assuredly carry it on, and keep me to the 'day of Christ.'

"But how much reason have I to deplore my ingratitude, my heartlessness, my entire

want of fixed godly resolution and endeavour to make 'my calling and election sure.' I thank the Almighty God that He has indeed preserved me from the commission of gross, outward violations of His divine commands; and of course, if this were not so, I could by no means believe myself a real subject of His converting grace. But I feel not that perfect hatred of sin, that sincere love of holiness, which necessarily leads to determined resistance of every kind and degree of the one, and energetic endeavours after the attainment of the other. I trust, my dearest mother, that you will pray for yourself, and for me, that we may be made partakers of that real and living faith, which is ever productive of, and which can never be evidenced but by steady perseverance in obedience. Let us pray that we may be delivered from a love of the world, in every sense, and be taught to use it without abusing it.

"I have had a letter from Jemima, and am much vexed to find that you do not take care of yourself. You must get somewhere or other the little carriage of which she speaks,

and you must not confine yourself to the house, and neglect your health.

"In the mean time you should every day go out for a couple of hours in the wheeled chair.

"Give my warmest love to Jemima. May God bless you.—Ever, my dearest mother,

"Your most dutiful son,

"ALEXANDER W. CHISHOLM."

The next anniversary was the last which he was permitted to commemorate. He was at that time in better health than usual, and looked forward probably to many a future scene of usefulness;—but the vision was not to be realized here. How doubly precious then is the following record of his faithful spirit!

"London, Feb. 15th, 1838.

"MY DEAREST MOTHER,—In compliance with your wish I now sit down to write to you a few lines on this the anniversary of my birth. It has pleased the Almighty God to bring me safely through twenty-eight years of life, and, through this whole time, He has made His goodness to pass continually before

me. And yet I feel that I am 'less than the least of all His mercies;' oh! how much less than that unspeakable mercy by which, as I trust, I may without deceiving myself say, He has made me to know somewhat of His love in Christ Jesus. I pray, my dearest mother, that to you also He may by his Holy Spirit make known the same love; that to both of us, and to those whom we especially love, He may give to know experimentally the fruits of a participation in that great salvation; and that, with our sense of need and utter unworthiness, He may increase also our belief in the fulness and the freeness of that salvation which is offered to the needy and the worthless.

"I pray, my own mother, that as that gracious God has so distinguished me in His favours by giving me so kind, so tried, so devoted, so watchfully anxious a parent; as He mercifully put it into her heart in my first childhood to make me, so far as she could, acquainted with His holy word; I pray that He may now more abundantly bless me by blessing you, and enriching you with all spiritual gifts in Christ Jesus; and that He

may grant that I should know in you one much more intimately connected by the indissoluble union of being one with Christ, and that I should see you bringing forth many fruits of the seed of that Holy Word sown in your own heart.

"May the Holy Spirit indeed open your understanding, my dearest mother, to understand spiritually those truths which almost twenty-eight years ago you began to teach me to lisp, though then, and for years afterwards, I was unable so to understand them; if I do now at all. I trust this will find you in good health, as I thank God that I am.

"I remain, my dearest mother,

"Your most affectionate son,

"ALEXANDER W. CHISHOLM."

CHAPTER X.

FURTHER CORRESPONDENCE WITH HIS MOTHER.

To those who have not realized to their own minds the extent and greatness of those frailties and corruptions, which bear witness unto them that their nature is fallen and sinful,—who see not, consequently, that the conventional language and usages of the world are, for the most part, so many contrivances to hide from them the real difficulties and dangers of the position in which they stand; and that the purifying grace of God,—conveyed through His appointed public ordinances, or any other means whereby, amid the varied dispensations of His providence, He is pleased to address the hearts and consciences of His people,—is graciously vouchsafed, in order that from such difficulties they may be rescued, and

over such dangers they may triumph;—to such persons, the language of some of the letters contained in the last chapter, may possibly seem exaggerated and overstrained. After making every allowance for the warmth of feeling which may fairly be expected to be kindled within the heart by the recurrence, in each returning year, of the day of one's nativity, and for the unreserved expression of that feeling in letters written upon such days from the child to his parent, they may still be unable to sympathize with the writer of the letters in all that has been written. And since it always happens, from the self-love of our nature, that, whenever there exists a want of sympathy with others, we gladly ascribe it, if we can, to some error or extravagance on their part, rather than to a deficiency on ours; so, in the present instance, the writer thinks it very probable, that they who cannot enter into all the feelings of the Chisholm, as expressed in these letters, may be ready to designate the feelings themselves as the result of overstrained and wild enthusiasm. If this should be their judgment, the writer can only express his

earnest prayer that such enthusiasm may yet be theirs; and that the solemn realities which awaken it, may put to shame and to confusion those vague, and cold, and unmeaning generalities, within which they now seek to entrench themselves.

If, again, the reflection should occur to any one, as he reads either the preceding letters, or those which are to follow, that, in the earnestness of the Chisholm's communications to his mother, the son appears on some occasions almost to assume the authority of the parent, and to become the teacher of one, by whom he himself was taught,—let it be remarked, that, whilst the sacredness of the theme upon which he so constantly wrote, and which was ever most vividly present to his mind, was so mighty as to absorb, for the time, every other consideration, and constrained him, thus once and again, to use "great plainness of speech[1]," it never for one moment led him to overlook or violate the relations which still bound him to those who were dearest to him on earth. It purified rather, and exalted, every impulse of his natural affection.

[1] 1 Cor. iii. 12.

Passages are frequently to be met with in his letters which demonstrate the scrupulous and anxious care with which he regarded his mother's wishes and directions upon points even of the minutest interest. And, if the writer forbears to enumerate them all, it is only from the apprehension lest the recital might appear tedious to the general reader; and, assuredly they who now mourn for him, need no such testimony to remind them of their loss. He cannot refrain, however, from noticing a letter written by the Chisholm in answer to one which he had received from his mother, on the subject of his going to visit his constituents in Lochaber and Skye, in the autumn of 1835. She had pictured to herself, in the working of that anxiety, which only a mother's heart can know, the probability of his being led, at such a time, into company and scenes, not only prejudicial to his bodily health, but such also as might disturb, and harass, and put in jeopardy the settled order of his mental feelings and habits. Let the following letter bear witness to the spirit in which he received this word of warning:—

"London, Aug. 3rd, 1835.

"My dearest Mother, — I have this morning received your two most kind letters. Be assured that I feel both to be dictated, as I must well know all your counsel to be, by the purest, and warmest, and most well judging affection. I shall not forget what you beg of me to remember. But I fear, that to refuse altogether to put the glass to my lips, would be taken as a slight which they would not easily get over. I know it is so. I shall, however, you may feel satisfied, be much on my guard, and remember all the reasons you give. I know that my worst opponent could not do me greater harm than to persuade me to excess. But I shall, I trust, continue to look for help to Him from whom alone cometh strength. I am sure your prayers for me to the throne of grace are constant.

"May God preserve me from this sin, and every other! I need not reply to your second most kind letter, that it is, I hope, impossible for me to feel angry with any advice that comes from so devoted and so affectionate a parent. In this case, at least, I can assure

you, that I entertain any feeling rather than one of resentment, or even annoyance. For I know how much I need warning and admonition. If ever I have felt anger at what you in so much love have said to me, (as I know how prone I am to these hasty feelings,) it has been, I thank God, a transient passion; though far be it from me to attempt, on this or any other ground, to justify it.

"Macleod is now in town, and I fear will not return home for some time.

"I shall undoubtedly pay my first visit to Sir Duncan: he is a most warm friend; there is not one more so. I hope, too, I may persuade him to come to Erchless. I fear his going about with me in Lochaber will be out of the question.

"My dearest mother,

"Your most affectionate son,

"ALEXANDER W. CHISHOLM."

No traces are to be found of the expression of his feelings, whilst he was thus engaged in the canvass of the Western Islands, beyond that which is contained in the annexed letter.

"Newton Street, North Uist, Nov. 25, 1835.

"My dearest Mother,

"Here I am in the Long Island. I have been here nearly a week, and have been most favoured in regard to weather and every thing else. I have succeeded in getting through the most difficult part, namely, Harris, and we hope to return to Skye by the beginning of the week. The most difficult part of that island is also over, and the rest is plain sailing with good roads. I mean sailing on dry land.

I desire to be thankful to God for His goodness to me, so utterly undeserving as I am. May He bless and preserve you, my dearest mother, in soul and body!

"I hope to be at home early in December, though I fear not for long. I must finish the county now that I have begun, but what remains will be comparatively trifling, as there are good roads and no sea.

"Pray for me, my dearest mother, that I may be preserved in every way, and led to seek the glory of God, and 'his kingdom and righteousness.'

"Your most affectionate son,

"Alexander W. Chisholm."

The remains of his correspondence in the year 1836, are very scanty; but among them the following may be noticed as showing the unceasing devotedness of his mind to the contemplation of the "one thing needful."

"London, May 16, 1836.

"My dearest Mother,—I will write to Jemima as soon as I can. We have beautiful weather here. Had I known that the Government intended, as they have done, to adjourn for ten days, I might have stayed at home a little longer. There is nothing of great importance previous to the adjournment. You had better try and introduce with Jemima the habit of frequently conversing on religion, and, above all, on the peculiar and touching and elevating doctrines of the blessed and everlasting Gospel. These, as they are found simply stated in the Bible, are what we ought to know, and to study, and to speak of; and I pray God that He may bless the obedience in this respect to His own command. For He has commanded that we should speak of them, 'when we sit in the house, and when we walk by the way; when we lie down, and

when we rise up,' 'to our children' also, and to our friends.

"Begin this gradually, and ask God for His blessing; it will not only tend to create a feeling of affection and mutual confidence, such as ought to exist between a parent and a child, but it will induce meditation in yourself and her, for we cannot speak easily of that we do not often think of: and, besides, it is a positive duty to take all the care you can that she knows the real truth, and that you are yourself able to set it before her: and you should often and regularly pray together alone. May God Almighty bless you, my dearest mother, and her.

"In haste, your ever dutiful son,

"ALEXANDER W. CHISHOLM."

The next extract is one of the many evidences which are to be found throughout his letters, of the pleasure he felt in keeping up the friendships he had formed at Eton.

June 3rd, 1836.

"I am going down to Eton to-morrow (Saturday), the 4th of June, to stay with Coleridge. There is no house on Saturdays."

Again, a few days afterwards, he thus writes to his mother.

"London, June 13, 1836.

"My dearest Mother,—I am very sorry that I have been so long in writing to you; I do not know how it was, but I had nothing to say, and I was out of town at Eton for two or three days, and had been down at Dovor during the recess, for three or four before that.

"I was delighted to learn by one of your late letters that you were 'enjoying the fine weather and the beauties of the place more, much more, than you have enjoyed any thing of the kind for many years.' I thank God for this His goodness, and I pray that He may continue it to you, my dearest mother, and give you every spiritual blessing, and all needful temporal things, and cause you to rejoice in His mercy, and in reconciliation to Him through Christ. I wish indeed we were both with you to enjoy the beauties of Erchless, and to witness your enjoyment; but you must not grudge yourself these things on account of our absence. I have invited Duncan down,

and hope he may come; but to do so, I fear he will have to give up the army; for if he continues in it, he will have to go to Dublin about that time, and will not be able to get leave for a year.

"I enjoyed my visit to Eton very much, and found Coleridge as warm and kind as ever. He is getting on very well. I think of going down again in about ten days, on a Saturday; they asked me to go at any time.

"I know how much you would have felt the melancholy death of the Duke of Gordon. I called several times to inquire for him, but was never able to see him. Indeed I did not know, till very shortly before his death, that he was dangerously ill. I believe he was aware of his danger; but yet, when at intervals he felt better, his hopes of life seemed, I was told, to revive, and his spirits were, as usual, very good. I do not know how he was prepared for that great change; I trust well; and I am sure it would have been the anxious desire of the Duchess. I trust that it pleased God to bless the means. His complaint had been for many years in progress, but I do not know whether he knew this. If I can learn any

particulars I will let you hear. The Duchess has gone north. The funeral was magnificent, several royal carriages attended, and his regiment, or a great part of it, the 3rd Guards, or Scotch Fusiliers. God bless you,

"My dearest mother,

"Your most affectionate son,

"ALEXANDER W. CHISHOLM."

The next extract serves to show not only the kindness of his character, which was at all times conspicuous, but also that minute attention which he rejoiced to bestow upon the details of any arrangement, whereby he thought the happiness of others might be promoted.

"July 4th, 1836.

"I think I should like you to ask —— ——— and his friends to lunch at Erchless, on their way to Affaric. Will you, as you suggest, desire the keeper to go with them as far as they wish? he knows the country quite well, and can be very useful to them. I should like you also to order the two boats, one on each Loch, to be in readiness for them, and the men to attend them, in case they may

have any things to carry. They had better go by 'The Chisholm's Pass [1],' as it is very

[1] The following description of "The Chisholm's Pass" is taken from an article which appeared some years ago in the Inverness Herald :—

"If the stranger to our present locality will pass his eye upon a map along the course of the river Beauly, from where it empties itself near the village of that name, at the head of Loch Beauly, (which is the inland terminating basin of the Moray Frith,) he will perceive that the river flows for about ten miles nearly from west to east, in one large stream ; that it then branches into two, one tributary coming down from Loch Monah through Glen Strathfarar, and the other being the natural water duct to the long narrow valley called Strathglass, or the gray Strath. The approach to the river Beauly from Inverness is through Lovat's country—the Aird. Afterwards, along the banks of the river, our route proceeds by the Falls of Kilmorack and the *Drhuim*, a reach of wooded rocky scenery, resembling the softest and most picturesque parts of Wales, and in some particulars quite Italian. On reaching the lofty rocky island of Aigas, the river is seen pouring down on either side of it in deep, dark, sluggish streams, which are in several places cut up into a second set of semicircular cataracts. Beyond these the Beauly, as far as Erchless Castle, is nearly as motionless as a lake, its waters being still and deep, and occupying what in fact was once an inland basin, to which the island, and the neighbouring ridges just mentioned, formed the lower barrier ere the present river's course had drained it. The traveller has now reached the true Alpine or Highland scenery, for sharp serrated ridges cross his course, and seem to forbid further advance ; the woody zone above is diminished in breadth and height, while the mountain summits shoot up

beautiful, and by far the easiest and best way. Let the keeper send word to Rory the forester

far beyond—their whole detail of streams, precipices, and snow-covered corries, coming at the same time more distinctly into view. One opening, however, little more than half a mile wide, stretches off in a right line before us for nearly twelve miles towards the south-west. It is Strath Glass—a valley, once famed as possessing one of the largest pine forests in the Highlands, but which has been all nearly cut down or burnt, and is now succeeded only by occasional clumps of birches and alders. Naturally it could only be looked upon as a long, narrow, pastoral Strath ; but the hand of man is now altering its appearance much, by bringing a great portion of it under the plough. From the sea to the inmost recesses of the country, lines of watch hills or ancient beacon stations (some of them vitrified, and walled almost all round with immense rude heaps of stones) present themselves in succession on the protruding ridges of the hills. One of these ancient structures appears very conspicuous towards the head of the Strath, where it occupies a somewhat tabular summit rising above a long wooded ridge, which seems to stretch across and commands a full view of the valley below for many miles. This is Knockfin or Fingal's hill, along the slope of which the old footpath to Loch Benevian, and the western districts of Kintail, ascended. Along its base the river Glass comes tumbling down from its parent lake just named, and enters Strath Glass on the west side, at a very sharp angle. The river's course thus far is only five or six miles long, being over a highly inclined plain, and it is this side ascent, branching off from Strathglass (between the bridges of Fasnakyle and Knockfin) which is most appropriately called '*the Chisholm's Pass.*' Distinctly to comprehend its characters our readers are to be

to be ready himself, and to be sure to have plenty of men to row the boats. As to sleep-

informed that hereabouts (upwards of thirty miles from the sea) a great central group of mountains occur, springing from a rough table land or base, far above the ordinary level of the country, and containing within their arms a series of lakes highly elevated, and communicating by rapid streams with one another. They occupy the whole interior portions of Inverness and Ross-shires, and from these central masses the land falls suddenly, on both sides of the island, in lower separate chains of hills. The Chisholm's Pass is one of the connecting outlets between the higher cluster of mountains, and the sub-alpine ridges which skirt Strathglass ; and no doubt an immense flood of waters, from the upper chain of lakes, at one time poured down along its rocky slopes. These in many a winding turn, and at a very considerable expense, have now been surmounted by an excellent carriage road, made partly as a pleasure drive, to open up the scenery to view, and partly for the convenience of the Chisholm's Highland tenants, who use it to convey the produce of their great sheep farms, which extend over his section—and an immense one it is—of the inland mountains. For about two miles the road ascends the acclivity on the east, or north side of the river, and opposite to Knockfin. Dense woods of birch confine the view, except at occasional turns, where the lowlands on the one hand are seen receding far away in dim dark perspective ; while before us the ridges of the mountains are shooting up higher, barer, and rougher, as we advance.

"On surmounting the highest part of the road, a tolerably level plain extends before us, and is afterwards found to continue to the edge of Loch Benevian. It is traversed by several ridges of rough rocky knolls rising

ing accommodation, you can tell them of the comforts of Affaric.

"I gave Selby[2] your message. My warmest love to Jemima, whose commission I will execute, and to whom I will write. God bless you!

"Ever, my dearest mother,

"Your most affectionate son,

"ALEXANDER W. CHISHOLM."

one above another, (very similar to the celebrated rocky bounds of the Trosachs or Loch Katrine,) and all fringed with rows and masses of native pine trees, which are widely separated from each other, and therefore exceedingly picturesque in their forms. Beyond and above all these, in the distance, new groups of high blue mountains burst on the sight, almost all of them sharply peaked and serrated, and all streaked with long patches of snow. From such a view the eye, under ordinary circumstances, could not readily be diverted. But the scene nearer at hand, if not so imposing and grand, is exceedingly attractive from its extreme beauty.

"Below the road, the river Glass foams and chafes through a hard rocky bed, and for the space of upwards of a mile before us, it seems one continued white rapid, which in several places is broken into distinct cascades of from twenty to forty feet high. These constitute the falls of the Glass."

[2] His faithful servant who was charged to write home reports of his master's health, whenever he was himself prevented from doing so.

In the month of January 1837, the Chisholm had left Erchless for the purpose of attending the banquet which was given at Glasgow in honour of Sir Robert Peel, on the occasion of his inauguration to the office of Lord Rector of that University, but was prevented from accomplishing his object by a violent attack of influenza which detained him on his way at Perth. During his illness he wrote thus to his mother, who was herself laid up at the same time.

"Perth, Jan. 20th, 1837.

"My dearest Mother,—Many thanks for your kind letter of the 18th which I have this day received. You may be sure that I longed much that it could be possible to have you with me when I was laid up:—how could it have been otherwise? But to have actually wished you to come such a journey, at this time of year, during the prevalence every where of such a complaint, would have shown a degree of blind selfishness not to be conceived.

"The characteristic effect of this complaint is great weakness;—do not therefore, I pray you, be exciting yourself; there can be no

occasion: and you must keep quiet. Mind also most carefully to avoid all exposure to cold till the end of May or June. Tell me that you will do this; and may God sanctify to us all even this little trial. Pray have family worship in the dining room[1]. Mind this. God bless you!

"Ever your most affectionate son,

"ALEXANDER W. CHISHOLM."

The distress which existed in the Highlands and Islands of Scotland, in the spring of the same year, and which drew forth so promptly the sympathy and support of Englishmen, awakened, as might have been expected, in the Chisholm, every impulse of kindly affection and active zeal; and they who bore a part in the same work must well remember it. It is thus hastily noticed in one of his letters:

"London, March 6th, 1837.

"MY DEAREST MOTHER,—I think, please God, of going down to Eton again next Saturday, if I can get away in time from a meet-

[1] This direction probably was given because that room was less exposed to cold than the hall in which the household usually assembled for family worship.

ing, which is to take place here on that day, for the benefit of the poor in the Highlands and Islands."

At the time he wrote these hurried lines, he had been, and still was, suffering from illness. Exaggerated accounts of his indisposition had reached his mother, and, in the following letter, he endeavours to alleviate her anxiety:

"London, March 10th, 1837.

"My dearest Mother, — I hasten to relieve your anxiety, which seems to be so great, about my health.

"What you have heard in regard to the extreme danger in which I am said to have been, is quite a mistake, unless I am greatly mistaken. At least I have never heard this hinted at by any one; nor had I the least idea of such a thing myself. Indeed I think this is altogether a mistake. I certainly was bled, but not within an inch of my life. I did not faint, nor feel the weakening effect of it, in any great degree; and it relieved at once the fever, which was not after all so very high. Perhaps the bleeding might have been rather

injudicious, and unnecessary, since it is not a course generally adopted in the treatment of this complaint. I had nothing like inflammation; at least the doctor never seemed to think so, and I felt nothing like it.

"I have not yet once looked at the papers or monthly reports, except the cursory glance I gave when I first received them. Indeed I have not found time. You may depend upon my taking plenty of exercise. I am obliged to do so on account of the distance, and because my lodgings (being near Hanover Square) are some way from the House. I trust, therefore, you will not allow yourself to be so uneasy about my health. Even had I been in danger, which I do not in the least conceive, (though God knows,) I have at all events reason to be thankful that I am now quite restored, and nearly as strong as ever. I often walk about without fatigue, for three or four hours in the day at least. I trust and pray (and I am sure you do the same) that the merciful God, and our Father in Jesus Christ, may bless and sanctify to us all our several trials and His dispensations towards us, and not suffer

us to forget, in health, the lessons which sickness was intended to convey.

"I have not told you Pennington's opinion of my health, for I have not ascertained it from him. But I will do this, and let you know. He only told me, when he was kind enough to call and see me, that my pulse was rather 'shabby;' but I find myself the better of taking a little more wine than usual. My love to Jemima.

"Ever, my dearest mother,

"Your most affectionate son,

"ALEXANDER W. CHISHOLM."

During the Easter recess he had eagerly returned home, and, upon returning to his Parliamentary duties, he thus wrote to his mother:

"London, April 26th, 1837.

"MY DEAREST MOTHER,—You will get a letter from Selby by this post, to mention my safe arrival, for which I thank God.

"What did you think of my change of plans? I went out to call at Culloden on the Thursday, where there were many very kind inquiries for you.

"I dined with Mr. Clark, and came south with Muirton and Glenmoriston in the coach; and then we posted on together from Perth with Baillie, who was also in the coach, to Edinburgh, as the mail was full. I dined with Applecross on Saturday in Edinburgh, by an invitation received in Inverness, and went out to pass Sunday afternoon and night with Charles Forbes. Thence I started on the Monday morning by mail, and arrived here this morning. They are all here in great glee about our success in Ross-shire. I trust and pray that we may not be led away, in these our triumphs, from the only true and safe ground of political, as well as every other exertion, the obedience, the love, and fear of God. These only can make us ultimately successful in any thing worth contending for.

"In haste, your most dutiful son,

"A. W. Chisholm."

CHAPTER XI.

FURTHER CORRESPONDENCE.—HIS BROTHER LEAVES ENGLAND FOR CANADA.

In the year 1838, the last of his brief life, the Chisholm is still found, as heretofore, giving his energies, enfeebled as they were by illness, to the service of his country, and offering up the earnest aspirations of his faithful spirit for the welfare of his home and kindred.

"London, Jan. 23rd, 1838.

"My dearest Mother,—I have received your letter of the 16th. I pray God that He may cause all the dealings of his wise and good Providence towards you to work your soul's health; for you know that to those who love and trust in Him, He makes 'all things work together for our good.' The privilege of Christ's people is to rest assured that every

single thing which happens to them, and even in the world at large, is directed by Him who has all things in His hand, and whose leading design in the government and management of this world is to 'make His chosen people joyful,' and to make them perfect. The reason why the people of God fail to experience all the reality of such an assurance is just that they do not in fact believe the fulness of the mercy of God, and they do not therefore live up to their privileges. They stand in their own light, because they will not really take from the hand of their heavenly Father the free gift of His love and goodness, which He is day by day holding out before their very eyes. Read, my dearest mother, in the first or second Epistle to the Corinthians (the third chapter, I think), what the Apostle says of the extent of the possessions of those who are 'Christ's.' They are called upon to consider 'all things' as theirs. Let us therefore pray to so great a Benefactor, that He would give us the Holy Spirit of grace to teach us what use we should make of such vast possessions.

"I am at present staying with the Gordons.

I am thankful to say that I am much better. I am very glad you continue to walk every day; I hope you will still do so. You will see by my letter from Edinburgh that I have written to some ministers. I wish, however, that you would for the future communicate with Mr. Clark on this subject. He will suggest to you three or four ministers at a time, to whom you might write in my name, as at this distance I fear my failing to provide a regular supply. As Mr. Clark has so much to do, it will be far better for you to write, getting from time to time a relay of names from him. Do you think so? Give my warmest love to Jemima. May God bless you and her for Jesus' sake!

"Ever your most affectionate son,

"A. W. Chisholm."

The arrangements which, in the above letter, the Chisholm requested might be made for the regular performance of divine service, were with a reference to a Church which he had built, at his own sole expense, near Erchless Castle. It had been opened towards the end of October, 1837, by his friend the Reverend

Alexander Clark, one of the Parochial Clergy of Inverness, who preached on the occasion, both in Gaelic and English, to numerous and attentive audiences. The district, for whose benefit the Church was built, forms part of the extensive country of Strathglass, which, with one or two adjoining Straths, had not enjoyed, for many generations, the regular services of any Protestant pastor, but had been only visited—alternately with two other stations, very distant from each other—by one of the Missionaries employed by the Committee of the Royal Bounty. Such services, however faithfully and zealously performed, could not of course adequately supply the spiritual wants of the people scattered throughout the district; and hence, the Chisholm's effort to atone in some degree for this defect, by raising up a House of Prayer in the midst of them, was a boon for which they might well be thankful.

The next extracts from his correspondence are from various letters to his mother and sister:

"Jan. 24th, 1838.

"Duncan is quite well. His battalion is

ordered for Canada, but the rebels there have just been so completely defeated, that perhaps the troops may not be sent out after all. Remember only that we are all in the hands of a most wise and merciful Father."

"Jan. 29th, 1838.

"Have you written to Mr. Clark about the supply of Ministers for the Church?

"Duncan breakfasted with me this morning, and seems quite well. He has plenty to do at present, He seems to stand very high as an officer. He has been much urged by my uncle to become his aide-de-camp in Canada, which in point of emolument would be advantageous to him; but he has a strong feeling against giving up the adjutancy of his regiment, which was given him in the most complimentary manner. He has asked the opinion of others, and I did not like to urge him to any thing, as his own honourable feelings and views will guide him better in such a matter."

It is evident from the train of thought expressed in the letter which next follows, that the prospect of his brother's going upon active

service had led the Chisholm more carefully to consider the real merits of the question, which had often before presented itself to his mind, as to the lawfulness of a Christian being engaged in the profession of arms. He thus states the result of his reflections upon this subject.

"London, Feb. 1, 1838.

"My dearest Mother,—I am thankful to say that I am to-day much better, nearly well, though I keep from the House of Commons as a matter of prudence. I trust you do not feel any ill effects from the cold. Have you any symptoms of thaw yet? or does the snow continue? How do the evergreens look? I shall attend immediately to your wish about the Bible for Duncan, and I think I had better just show him your line to me. It will express much better to him your wishes and hopes in regard to him. I do indeed fervently join with you, my dearest mother, in praying that the 'God of battles,' the Almighty God, may shield and protect dear Duncan. Pray for me, my own mother, that that same gracious God may give me a 'mouth and wisdom'

to speak simply, and earnestly, and in the spirit of love to my dear brother. I will think which may be best, and which Duncan could prefer, my writing, or his writing himself your name, and his own, in the Bible.

"I heard from ———— the other day, (who I am sorry to say is far from well,) a very interesting story about a serjeant, who gives an account of his own feelings in the very midst of an action, he having been, to all appearance, brought by the powerful grace of God under the influence of the truth. He acted with consummate coolness and courage, and often gave private utterance to prayer in the midst of the hottest engagement.

"There is nothing at all like a necessary excitement of violent, far less of savage, feeling, I believe, in the performance of your duty as a soldier. A Christian man, I do indeed believe, if he engages thus conscientiously in the service of his country, (and if he be at all in the army, he is of course liable as a part of obedience, to fight should he be called on,) a Christian man may, I think, in such circumstances, enter battle without forfeiting or disturbing 'the peace that passeth all under-

standing' within, the effect of the establishment of that 'kingdom of God' which the blessed Jesus tells His people is 'within' them. See Luke 17th, 20th and 21st verses. That war and battle may be justly entered on, and that justice even may require them to be entered on, by a country, forms a part of the development of the providence of the All-wise, 'the only wise God;' and since a Christian may serve his country as a soldier, he may do so in fighting the just battles of his country. Yet it cannot be denied, that even a just war is a source of unspeakable evil and misery; and of course the workings of God's providence can be no excuse in this, more than in any other evil, for those who sinfully cause it. And as for the enemies of God, (which means all but His reconciled friends,) if they fall in battle, it is of no consequence as regards their state, that they should be cut off in this rather than in any other way. The result of the whole is, let the servant of God set himself at all times with prayer, watchfulness, and diligence to learn and to do the will of God, and leave the disposal of himself and his affairs to the good providence of Him 'who so loved

the world that He gave his only begotten Son to die for it.' But, my dearest mother, do not be satisfied with what I now write, unless you think it to be according to the word of God. Search that word, and may the Holy Spirit teach you. I once thought that battle must of necessity unchristianize a man: I do not think so now: it is not like sinful private quarrels and fighting, and need involve no exercise, as I believe, of bad or malignant passions,—that is, battle in the just service of one's country. Our good friend ———— and the story of the pious serjeant have led me to this idea. May God bless you, my own mother! Love to Jemima.

"Your most affectionate son,

"A. CHISHOLM."

In the next letter, the Chisholm speaks of his intention to visit one of his most intimate and valuable friends, Mr. Hamilton, Fellow of Trinity College, Cambridge, who was then residing with his father, Archdeacon Hamilton, at Loughton, in Essex. The subsequent departure of Mr. Hamilton for Australia has prevented the writer of this Memoir,

much to his regret, from learning many important particulars, which he could have given, of the character of their mutual friend.

"London, Feb. 3rd, 1838.

"My dearest Mother,—I bless God for your delightful letter of the 26th. I only received it last night having been out of town for two days on a visit to Blackstone, who had often asked me to visit him. I had never been there before. I am sorry that you have not had a letter for a day or two, but I trust that my last accounts of my health will have saved you from anxiety. I shall indeed pray to God, my dearest mother, that He, by his Holy Spirit, may 'open the eyes of your understanding to understand the Scriptures,' and that He may bring you under the 'power of godliness;' and I also pray that He may enable me to write to you on these subjects, as also you to me. I have promised to go today, being Saturday, to stay till Monday with Hamilton, whose father is a clergyman in Essex. I am rather in a hurry therefore. I trust that you are quite well in health. Pray for me, my own mother, and let us ever bear

in mind the exhortation, 'Pray without ceasing.' May the God of all goodness bless you now and throughout eternity, my dearest mother! Love to Jemima.

"Your most affectionate son.

"A. W. CHISHOLM."

The following letters, written in the same month, still show the earnestness and constant direction of his thoughts towards home and those connected with it.

'London, Feb. 6th, 1838.

"MY DEAREST MOTHER,—I went as you know to visit Blackstone for a day; and then, on my return, to Hamilton's father's, whence after spending Sunday there, I returned yesterday. You asked me to send you a scroll of what you should write to the ministers, asking them to preach at Erchless: but I think you will do this fully as well yourself as I could. You need merely say that in my absence and in my name, (as the Parish Minister's permission was given to me,) you request them to preach on such a Sabbath, and to dine on the Saturday preceding.

"I am very happy that you are making warm clothing for the poor. May God grant that we may abound in marks of love to all men, and especially to the poor; and that we may do this for His sake "who, though He was rich, for our sakes became poor, that we, through His poverty might be rich." I highly approve of your plans about the singing.

"My love to Jemima. Duncan is quite well. The General has gone to Edinburgh on his way to Ireland, where he will remain a short time before returning to London. Would you not say something about his going on to see you before he goes to Canada? Though I fear he could not manage to go so far. May Almighty God ever bless and direct you, my dearest mother, for the Lord Jesus' sake!

"Your most affectionate Son,

"A. W. CHISHOLM."

"Lady Ramsay,
"&c. &c."

"London, Feb. 13th, 1838.

"MY DEAREST MOTHER,—I continue, thank God, quite well. I hope you are so

too, and that you have not suffered seriously from the cold. How is the weather now with you?

"I was very much delighted at your making the warm clothing and sending some to John Chisholm's mother and sisters. I fear the meal to those poor people has not been regularly sent; will you enquire of the grieve and let the deficiency be made up and the supply be sent monthly in future? They can almost always find some conveyance going up the North about the time.

"I am very sorry to hear such poor accounts of the forester's wife. I hope she is better now. Have you heard how she feels in the view of death? I pray that God may be merciful to her soul, and that He may bless to her husband and family the dealings of His wise Providence. I am glad you sent as soon as you could for the minister.

"I think you have done quite right in allowing Jemima to spend a little time at this dreary season with her friends; particularly since you say you do not mind being alone. I think you must sometimes feel rather dull too, at this time of year. I am very thankful

that you are enabled to read at prayers without fatigue or difficulty. I will be careful about cold; I do not think I shall be likely to go out of town again for some time.

"Thank you for the Sunderland Paper: I have not read, but shall read Sir James Graham's speech.

"May the Almighty God bless you, my dearest mother, and direct you for Christ's sake, by the Holy Spirit!

"Ever your most affectionate Son,

"A. W. CHISHOLM."

"Lady Ramsay,
"&c. &c."

Meanwhile, the departure of his brother for Canada, to the prospect of which allusion has been already made in the foregoing letters, drew nigh; and he thus notices the event in the following letter:

"London, April 5th, 1838.

"MY DEAREST MOTHER,—I shall write you all that I can about Duncan; in the mean time I may tell you that we parted cheerfully, and why should we do otherwise, when we look

to the gracious and omnipresent God, who orders all things for our good?—though of course we cannot, neither are we expected, to restrain all feelings of sorrow on such occasions. These feelings indeed themselves are among the means of promoting our good, if not unlawfully, excessively, nor repiningly and doubtfully indulged.

"I have not however, as I trust, seen Duncan yet for the last time before he sails for Canada; I expect to see him in town again this week from Winchester, and I think of going down for a part of the Easter Holidays, God willing, to stay with him, and perhaps to see him embark; unless indeed this should seem likely to cost him and me, more pain than needful, and than we should experience, by parting before he embarks. But, at all events, I look forward to seeing him for a few days; and I shall try to speak to him, as I know you would wish. Pray for us both, my dearest mother, that I may be enabled to speak, and he to hear, aright. God bless you and Jemima.—Ever, my dearest mother,

"Your most affectionate son,

"A. W. Chisholm."

In the week following, he writes upon the same subject:

"Staines, April 14, 1838.

"My dearest Mother,—I am here on my way to Winchester; but as I have been thinking that it might be wiser to employ the Easter holidays in taking Jephson's advice, so as, by God's blessing, to recover my health thoroughly, than to go and see Duncan embark, which is so much more painful a thing than to part more gradually, I have just come to the resolution of going from this to Salt-Hill where, as to-day is Saturday, I may stop till Monday, and I can then get on by coach through Oxford to Leamington. I am quite sick of London, and indeed it would not take much to make me give up Parliament altogether. Though a great deal better than when I was at home, thank God, I yet do not feel quite restored; and I think you would wish me to see Jephson now rather than put it off. Selby is coming back to me, and I take him with me. He has a sister living here, and so he came down when I did, the day before yesterday, to see her. He goes to

London to-day to get his things, and follows me to Leamington, or wherever I may go.

"I think you will be pleased at this. My love to Jemima. I hope she and you are quite well. May God Almighty bless and preserve you, and bring us together again in peace, that we may witness in each other the fruits of His converting grace, for the Lord our Righteousness' sake! My dearest mother,

"Ever your most affectionate son,

"A. W. CHISHOLM."

The intention which he expressed in the above letter was however abandoned, for he could not refrain from seeing his brother once more.

"Portsmouth, April 18, 1838.

"MY DEAREST MOTHER, — After all I have come here, and had the satisfaction of seeing Duncan before he sailed, which he did this day. He seemed in very good spirits, and indeed his constant employment as adjutant will of course prevent him from feeling regret to the same extent. When he gets fairly out at sea he may possibly feel a little more the

separation from us all. However it cannot but be some comfort to him that my uncle goes at the same time. I saw him here, and he looks very well. May God preserve them both, and bring them back, if it please Him, in peace!

"I trust, my dearest mother, you continue well. I hope you do not forget your promise of regular exercise; pray attend to this. Give my warmest love to Jemima, I wish you would tell me what you think of my giving up Parliament. I seriously think of doing so; but say nothing about it, even to Jemima. To-morrow, please God, I go to Leamington; but I cannot stay there long enough to have an answer to this from you while there, so you may direct to London. May God bless you and Jemima, my dearest mother.

"I cannot tell you much by letter respecting my parting with Duncan, as there was nothing sufficiently marked to tell, otherwise than in conversation.—Ever, my own mother,

"Your most affectionate son,

"A. W. Chisholm."

The last extract which shall be given from

this portion of his correspondence exhibits another touching instance of his love for home and kindred. It occurs in a letter to his mother, dated the twelfth of May.

——"I thank you for the violets; they have suffered a little in their fragrance, but perhaps a little water may refresh them; I shall try. They look very beautiful, and I prize them as the gift of your kindness and affection, and because they recall Erchless to me."

CHAPTER XII.

CONDUCT IN PARLIAMENT.—ELECTED A SECOND TIME MEMBER FOR THE COUNTY OF INVERNESS.—LETTERS FROM LEAMINGTON.—RESIGNS HIS SEAT.

THE Chisholm did not take any prominent part in the debates of the House of Commons. The principles, which he sought to advocate, being put forth, with all the clearness and authority which human eloquence could give, —by those whose situation, in the House and country, required that they should give them utterance,—his duty rather was, by diligent attendance and support, to give effect to opinions so expressed, than to weaken them by the needless repetition of his own. The only

occasions of general interest, on which he appears to have presented himself to the notice of the House, during the first Parliament in which he had the honour to sit, were in the discussion which took place in Committee, on the twelfth of July, 1836, on the resolution that no clergyman should be appointed to any see or benefice in the Principality of Wales, who was not fully conversant with the Welsh language; and again, on the eighth of August in the same year, in the debate on the Irish Education Bill. He appears also to have been forward, in the various discussions which took place in May 1837, on the Glasgow, Paisley, and Ayr Railway Bill, touching certain clauses with regard to travelling on the Lord's Day; and to have advocated, uniformly and zealously, on behalf of his countrymen, the preservation of all those habits and feelings which, in Scotland, mark so strongly the observance of that day. With respect to his advocacy of the resolution, that no clergyman should be appointed to any see or benefice who was not fully conversant with the Welsh language, it may be observed, that his views were not in accordance with those of the majority of his

own political friends, but,—as he said both in the House at the time, and afterwards upon the hustings,—he was led to adopt and to adhere to them, from the conviction, which his knowledge of the Scottish Highlanders had forced upon his mind, of the necessity of such a provision. It was absolutely necessary, in their case, that they should be addressed by their ministers through the medium of the Gaelic language; and addresses, delivered to them in any other tongue, would be utterly unprofitable. Arguing, therefore, from analogy, he felt that the peculiar condition of the Welsh peasantry ought to be met, by demanding from those, who were appointed to watch over and minister among them in the Lord, an intimate acquaintance with their own language. Whether the grounds upon which the Chisholm rested his opinion, with regard to the Highlanders and the Gaelic language, and the analogy between their case and that of the inhabitants of Wales, were in all respects as sound and perfect as he, no doubt, believed they were, it is no part of the writer's office to determine. The only motive for adverting to the reasons so given, has been to vindicate him

from the charge, sometimes brought against him, of needlessly or obstinately following a line of his own, and to show, that, if he differed, at any time, from those with whom he acted, and with whose cause he was identified, it was only when considerations were presented to his mind of more lofty and sacred and controlling interest than any which can distinguish, or sustain, earthly politics and parties. A passage occurs, in a speech of his, delivered a short time afterwards, at Inverness, which expresses his feelings upon this very subject, and is here subjoined. He had been charged. in the columns of a newspaper politically opposed to him, of entertaining visionary theories, and paying no attention to matters of practical legislation: to which he answers, "This is simply and plainly untrue, as my constant attendance in the House will show. But if the writer means that I have not been, and am not, a servile follower of Sir Robert Peel, or any other man or party, then I tell him he is right; I will servilely follow no man. But I approve of the general policy of Sir Robert Peel and the Conservative party, and I will, therefore, in all leading questions, except

they be, in my judgment, altogether wrong, act with, and support them: because I know from observation in Parliament, that taking a line of one's own is tantamount to neutralizing one's self and one's influence and usefulness [1]."

On the accession of Queen Victoria to the Throne in June, 1837, a new Parliament of course was summoned, and the Chisholm again offered himself to the notice of the electors of the County of Inverness in the following address.

"GENTLEMEN,—The lamented death of our beloved Sovereign will, of necessity, cause a dissolution of Parliament, and an appeal to the electors of the United Empire. With what answer this appeal shall be met, is obviously, in the present crisis, a question of the most solemn importance.

"In again offering myself for your suffrages as your representative in Parliament, I presume, with the most profound respect, to urge upon you the peculiarly sacred duty which now devolves upon us, and to call upon you to

[1] Inverness Herald, August 3rd, 1837.

rally round the Throne, and to strengthen the hands of our young Sovereign, by the manifestation of your purpose to uphold, in all integrity, the venerated Constitution of this great country, over which she is called by Providence to rule.

"My sentiments you know, and therefore I need not repeat them. They have undergone no change. That they are those of the great majority of your number, I feel confident; and, should you still deem me not unworthy to represent them in Parliament, I shall go there with the same determination with which I went before. It shall be my anxious labour to keep entire the establishment of the churches of these realms, to maintain the independence of the three branches of the legislature, and to apply myself to the consideration of those wise and temperate changes, which, being undertaken in accordance with the spirit and nature of the British constitution, shall have for their object to secure and to perpetuate that matchless system, and to promote the happiness of the people.

"Allow me to take this opportunity of expressing my warm gratitude for the honour

you have already conferred upon me, and the kindness which I have met with among you.

"I shall do myself the honour of waiting upon you without delay, so far as distance and time will permit.

"I have the honour to remain,

"Gentlemen,

"Your very faithful and obedient servant,

"ALEXANDER W. CHISHOLM."

"London, June 22, 1837."

Of the speech delivered by the Chisholm, at the nomination of the candidates at this election, an extract has already been just given. The whole is well worthy of perusal, and shows, in a remarkable degree, the fairness and energy of his character: but, as a great part of it is occupied in dealing with points only of passing interest,—the revival of which would tend to no profit,—the attention of the reader is confined to the following quotation.

"A melancholy event, in the course of the government and dealings of Divine Providence, has led to our assembling this day. We have been bereaved of a generous, a beloved, and beneficent Monarch; and the con-

stitution of our country requires that those of you, who are entrusted with the elective franchise, should make choice of a representative, to take part, on your behalf, in the deliberations of the Parliament which has been called by our most gracious Queen, to assist her in the performance of her high functions, with the wisdom and counsel of free, enlightened, and loyal subjects. With emotions of grateful pride, I thank you, gentlemen, for the honour you have once conferred upon me, by placing me in that distinguished office,—with the zeal of a grateful servant, I again present myself before you, desirous of testifying my gratitude by renewed service.

" If you have found me faithful and honest, if you have found me diligent and sincere, I know that you will not withhold from me that highest reward which you have to bestow, the renewal of your confidence in me ; unless you should deem that my ability to act, falls short of my readiness to will. Gentlemen, I ask your suffrages, on the ground of my adherence to the same principles which I professed on the former occasion, and which then placed me triumphantly in Parliament.

" My experience there, short as it has been,

has not taught me, in any degree, to deviate from these principles; but has rather confirmed and strengthened my belief in their soundness and truth, and added to my determination to act upon them. I am now, as I was then, zealous for the maintenance of a Protestant Established Church, throughout every portion of the United Kingdom. I wish to see the government of this Christian country, in plain and distinct acknowledgment of its allegiance to Him, "by whom alone kings reign," uniting and identifying itself in every portion of the vast dominions which have been given to it by the Lord of the whole earth, with the visible Church of Christ. I wish to see Britain standing forward, amid the nations of the earth, before God and man, in the truly majestic attitude, and with the lofty bearing, of an uncompromising defender of the Christian faith. I wish her to proclaim herself, in language not to be misunderstood, the devoted servant of Him, who has marked her among the kingdoms with distinguished favour; who has plainly identified her renown, and her prosperity, throughout her history, with the boldness of the national testimony which she has borne to His truth.

"I wish to see Britain tolerant, indeed, as becomes a Protestant country, of every species of observance, under the name of religion, to which any portion of the people, by sincere though mistaken devotion, may be led; but yet making provision, by national means, that, if it be possible, in every case, to sincerity may be added knowledge. I wish to see her, by her government, advocating the rights of conscience, but ever mindful of the sacred duty to do all that a government can, to pour upon every darkened conscience the awakening light of truth. I know that many are ready to exclaim, What is truth? Many are ready to ask, How can rulers ascertain, amid conflicting opinions, which is true; and why should one sect, as they call it, set themselves up as the possessors of truth? I think that, in Protestant Scotland, few will be hardy enough to give utterance to doubts of this kind. The same argument would lead to the abandonment of our articles of religion and confessions of faith. But I care not from what quarter such objections may arise; I care not how much difficulty may seem to lie in the way of a government, as such, when it would ascertain what is religious truth; it is only a

difficulty which opposes itself equally to men in their individual capacity; it is the condition of debased and blinded humanity: but this difficulty can never annihilate truth, nor alter its nature; it cannot make void the reality of its existence, nor do away with the obligation which is binding on men, in every relation of life, public or private, in every variety of corporate, as well as individual, capacity, to make themselves sure of what it is, and by every exercise of legitimate authority and power to teach and promote it. And if this be so, it will necessarily follow, that, in carrying the scheme into practice, there must be adopted and enforced, as well a formula of doctrine, as a fixed and definite system of external discipline and government.

"This will, of necessity, exclude from national endowment and support the ministry of every sect, who shall feel indisposed, whether professors of true or corrupt Christianity, to conform to the precise mould of the National Establishment. But if any one, admitting that, in a Christian country, the government, as such, should be Christian, shall affirm that, in a national Church Establishment, there is oppression, I say that that man is either a very

ill-informed or a very shallow reasoner. No man can more sincerely respect than I do the rights of conscience, and of a free exercise of all which even a deluded conscience may enforce, under the name of religion, so long as there shall be no violence done to others; no, none can more cordially respect and esteem those conscientious and Christian Dissenters, who are not mere political sectarians. But I never can admit that their consciences are really aggrieved, or they themselves oppressed, by the maintenance of a National Church, whose doctrines are pure and scriptural, and whose exclusiveness is the necessary condition of carrying out the principle of a national provision for religious worship and religious instruction. Gentlemen, I have enlarged the more upon this matter, because I conceive the principle involved to be one of the highest value and importance, because I find it much misconceived and often called in question[3]."

The election terminated in the return of the Chisholm over his former opponent, Grant of Glenmoriston, by a majority of fifty-four,

[3] Inverness Herald, ut suprà.

being nearly double the amount of his majority in 1835. He did not, however, long retain the honour of representing his native county in Parliament; for, upon his return to London to attend his public duties, he was so frequently compelled to be absent on account of ill health, that, at length, in the following spring, he came most reluctantly to the determination of resigning his seat.

There were other considerations also which weighed strongly with him, and tended to the same result. The most prominent of these was doubtless the heavy expenditure already forced upon him, by the recurrence, at very short intervals of time, of two contests which he had encountered for the representation of the county, and the first of which had been yet further aggravated by a petition before a committee of the House of Commons. Expenses such as these of course rendered much more arduous the discharge of the important duties which had devolved upon him: and,— with an income never very large, and which had been made still less by the discharge of those obligations which, as the preceding pages will have shown, he had in earlier years

freely and generously taken upon himself,—it might well have been a matter of grave consideration for himself, to determine how far he was justified in retaining a position which might probably increase them. He had no taste moreover for the ordinary pursuits of a London life, or for the excitements of political debate,—his heart was with his people in the Highlands; and to break loose from every other trammel, that he might return to them, was his greatest earthly solace. It was not for him however to sacrifice to the love of ease the requirements of duty;—and, if it had been merely a question which concerned his own personal feelings and inclinations, it is the firm conviction of the writer that he would never have allowed a regard for them to have interfered, for a single moment, with the obligations of the solemn trust committed to his hands. The causes, which led him eventually to resign it, were of a far more constraining character. Evidences will have appeared, in the letters contained in the preceding chapter, of his growing conviction that such a step was absolutely necessary; and the following letters may serve to exhibit it more clearly.

"Leamington, April 24th, 1838.

"My dearest Mother,—I have this morning received your most kind letter of the 20th. Thank God, I am much better under Jephson's treatment, though I saw him for the first time on Saturday, and this is only Tuesday. I adhere most rigidly to his rules, and I think you know that I am very good and obedient in the hands of a medical man. I at once relieve your anxieties about my going away from this place for the meeting of Parliament after Easter recess, by assuring you that I do not intend to go, nor, with God's permission, to leave Jephson, till I shall have given his system a fair trial. After having done so, (which, please God, with a continuance of my present improvement, I may hope to do with much benefit,) I think I may say positively that, should I be spared and permitted by Providence, it is my intention to take your advice, my own mother, and start for home. But let me entreat you, my dearest mother, not to think of coming here just now; I am really getting quite well with my regularity of diet and hours; and then your coming would be such a very great ex-

pense and fatigue, particularly as I have every reason to hope, by the goodness of God, that I shall be ready to leave this place by the time you could get here. I would indeed at once, as you suggest, start for home, but that it is much better for a short time, say ten days or a fortnight, to follow Jephson's rules under his own eye, than to leave the cure only half effected.

"I long very much to join you, my dearest mother, at home, and to experience, if God will permit, the various enjoyments you mention, and which are indeed so much more according to my taste than public life and London, and, I think, also afford me better opportunities, as I am constituted, of real usefulness. A very little more consideration will confirm me in my design of giving up Parliament; but I must do so in a way to ensure as far as possible a proper successor.

"It is the post hour, so telling you you may soon, please God, expect me home, and asking God's blessing for you and Jemima,

"I remain, my dearest mother,

"Your most affectionate son,

"A. W. Chisholm."

"Leamington, May 4th, 1838.

"My dearest Mother,—Thank God, I am getting on very well in health, and Jephson told me yesterday that I should very soon be 'sound from the crown of my head to the sole of my foot.' I quote his words, but not profanely; for, as I write, I remember these words, in the first chapter of Isaiah, as figurative of spiritual health. May we be more and more thankful for mercies temporal, and may we seek, above all, to be made spiritually 'sound,' and 'clean' through the 'precious blood that cleanseth from all sin.'

"I trust, my dearest mother, that you continue in good health, and that Jemima also is well. Give her my warmest love. I conclude in time for the post, and remain, my dearest mother,—Your most affectionate son,

"A. W. Chisholm."

"May God bless you and Jemima for Christ's sake."

"Leamington, May 11th, 1838.

"My dearest Mother,—I am going on, thank the gracious God, who sends sickness and health in perfect wisdom and love, as well

as I possibly could, and indeed, far better than I could have supposed possible. I am getting strong; I feel my limbs braced up; I walk, at intervals, nearer four than three hours every day, at the rate of nearly three miles an hour. I am in good spirits and sleep well. I get up early, and feel no heaviness nor drowsiness in the morning, and am able to dress in consequence quickly. I take the cold shower bath every day about one o'clock, and it is close upon my time for it now. So that you see our most kind and merciful Heavenly Father enables me to give you a long catalogue of benefits, as regards my bodily health. May He sanctify to you, my own mother, the gladness which I am sure all this will impart to you! May He sanctify you in the act of rendering Him thanks, from a grateful heart, under the influence of His own Holy Spirit; and may that blessed Teacher enable you, with more unceasing earnestness, to ask at the Throne of Grace for a continuance of all temporal comforts which the only wise God may see meet for us! Above all, may the Blessed Spirit quicken our dormant and inactive desires, (if they exist at all,) after spirit-

ual food and blessings; and, if we want those desires, may He give them to us; may He excite us to that 'hungering and thirsting after righteousness,' the satisfaction of which we know to be (unlike temporal wishes of doubtful advantage) good for us, and as certain to be given as the appetite exists! Pray for these things, my dearest mother, for yourself, for Duncan, Jemima, me, and all men.

"I think of asking Jephson's leave to go to town on Monday the 14th, as I mentioned to you, to get a pair; though indeed he told me, a day or two ago, that I might go with perfect safety. I think, please God, if he deems it advisable, that I shall still stay here for a very short time, probably on my way north.

"May God bless you and Jemima, to whom I send my warmest love.

"Ever, my dearest mother,

"Your most affectionate son,

"A. W. Chisholm."

The intimations of his wish to leave Parliament, expressed in the foregoing letters, soon terminated in his resolution to do so; and the following letter contains the announcement to his constituents of his resignation.

"*To the Electors of the County of Inverness.*

"GENTLEMEN,—It is with no ordinary regret that I feel myself under the necessity, on the ground of my health and other urgent reasons, of resigning into your hands the seat, as your representative in Parliament, with which you have now twice honoured me. I know you will give me credit for sincerity, when I assure you that I could not have formed a resolution of this nature without much and anxious reflection.

"To my friends I shall take the earliest opportunity of entering into a further explanation than would be either suitable or possible in a public address. Meantime, I request them to accept this expression of my most cordial and grateful thanks for the private kindness to myself, with which their public zeal for the cause with which I was identified has ever been mingled; while to my honourable and consistent opponents I tender my acknowledgments for the courtesy which I have always experienced from them.

"To give up the proud distinction of representing in Parliament the county of Inverness without a pang of sorrow, would be impossible.

The best consolation which I can promise to myself is the earnest exertion of my humble efforts, within a more limited sphere, for the maintenance and advancement of the cause, for which I sought and obtained the suffrages of so large a majority of the constituency of that county.

"I cannot but entertain the sanguine hope, that in the return of my successor, the same energy and exertion, on the part of the friends of our Church and our Constitution, which they have before displayed, will obtain a like victory.

"It only remains for me to say, that I apply for the Chiltern Hundreds, and shall in all probability, by the time this letter is in your hands, have ceased to be a member of Parliament.

"I have the honor to remain,
"Gentlemen,
"Your most obliged
"And very faithful servant,
"ALEXANDER W. CHISHOLM."

"London, May 18, 1838."

The Chisholm left London very soon after

he had issued the above address, and thus announced to his mother his intention of journeying, without further delay, homewards.

"London, May 28, 1838.

"My dearest Mother,— I leave this, God willing, to-morrow morning. I wish, if I can manage it without much delay, to see Jephson on my way. I do not think I can reach Inverness sooner than Monday next, if so soon. I do not wish to travel by night, and shall therefore, please God, rest there and travel only by day.

"I continue, thank God, in very good health. I shall, if I can, let you have a line while I am on the road, to say more positively the day on which I can be at Inverness. But, I must, for the short time before the election, do all I can in the canvassing way without fatigue, as so much responsibility rests with me for having caused the vacancy.

"I trust that Jemima and you are quite well. May God bless you and her, for Christ's sake.—Ever, my dearest mother,

"Your most affectionate son,

"A. W. Chisholm."

CHAPTER XIII.

PROPOSES THE MASTER OF GRANT.—HIS FEELINGS TOWARDS THE CHURCH OF SCOTLAND,—AND THE CHURCH OF ROME.

The Chisholm was now most anxious that the important public interests, which he had endeavoured to support, should not suffer from the resignation, which he had been compelled to make, of his seat in Parliament. As soon therefore as he was able to leave London, he hastened to his native county, and made every exertion in his power to secure, as its representative, the return of one who, he was well assured, would pursue a line of conduct in perfect accordance with those principles which had made himself twice triumphant. Nor was he disappointed in this effort; for the Master of Grant, whom he proposed as his successor, was elected without opposition.

The writer of this Memoir makes no extract from the speech which the Chisholm delivered upon that occasion; for, although strongly marked throughout by the same ability and courage and lofty principle which distinguished his former speeches, it was nevertheless directed, for the most part, to the correction of what he believed to be certain errors and misrepresentations, which had been circulated among some of the most influential of his constituents, as to the supposed priority of claim to their support, possessed by another candidate of the same political principles. Such vindication of his own conduct from the aspersions cast upon it, the Chisholm felt, at the time, that it was necessary for himself to make: and his own quick sense of honour, and abhorrence of any thing and every thing which might seem to compromise it, prompted him to utter, in the boldest terms, the language of warm and indignant rebuke against those who, he thought, had judged unfairly of his conduct. It is possible also, that the fatal and unseen malady which, in a few months afterwards, quenched within him the spark of bodily life, might, even then, have

been at work, and imparted a stronger impulse to the ardour of his natural temperament. But, whatever may have been the necessity laid upon the Chisholm to adopt a course so painful to him, the writer feels himself relieved from dwelling upon it. Nay more, as the conviction is firmly impressed upon the writer's own mind, that, if the spirit of his friend were still animating its "earthly house of this tabernacle[1]," it would have unceasingly renewed those prayers for mutual pardon, which, before its departure from this unquiet world, it offered up, so earnestly and faithfully, before the Throne of Grace,—and that words of kindness and acts of kindness, issuing from the same spirit, would long since have stilled the voice and smoothed the brow of angry disputants, and won back the confidence of the estranged to his heart again,—so he trusts that he may now most effectually promote the same blessed work of reconciliation, by abstaining from any further comment upon the misunderstanding which then arose.

If any thing were yet wanting to show how

[1] 2 Cor. v. 2.

worthless are the causes of earthly quarrel, and delusive oftentimes the objects of ordinary ambition,—and how vain therefore, and worse than vain is the needless revival of them, —it is the fact, which the present narrative supplies, that he, who, in the prime of manhood, thus resigned into the hands of his constituents the trust which they had committed to him, was in a few months numbered with the dead; and, that, ere two more years had passed, the successor, whom he had proposed, whose desires were as warm, and whose hopes were as eager as his own, had himself followed him to the tomb. These are the events which tell us, as feelingly as a similar event told the orator and statesman, in the hour of his political defeat, 'what shadows we are, and what shadows we pursue[2].'

The brief interval of time, which elapsed before the Chisholm was seized with his last illness, was passed by him at Erchless and its neighbourhood, in maturing plans which he had already formed for the temporal and spiritual welfare of his people, and in laying the

[2] Burke's speech at Bristol on declining the poll, Works, vol. iii. p. 433.

foundation of others, the accomplishment of which he was not permitted to see in this world. Among the most prominent of these, was the provision which he desired to make for the Church which he had recently built at his own expense, and which had been opened for Divine Service a few months before. In the course of the summer of 1838, the Sacrament of the Lord's Supper was administered, for the first time, beneath its roof, and the Chisholm then sat, as one of the communicants, at the head of the communion table. It was the opinion of some persons,—and expressed in a document which will hereafter be referred to,—an opinion, which, the writer supposes, was formed mainly upon the strength of the fact just recorded,—that, had his valuable life been prolonged, he would have soon formally joined the Church of Scotland, and taken his place as an Elder in its General Assembly. This opinion, however, the writer has no hesitation in saying is erroneous. The assertions, which, as the preceding pages will have shown, the Chisholm so publicly and repeatedly made of his resolution to defend the privileges, spiritual and temporal, of that branch

of the Catholic and Apostolic Church into which he had been received by Baptism,—the strict and consistent line of conduct, which he pursued, in accordance with those assertions,—and the reverential observance which he paid to all her ordinances,—are the most sure and certain witnesses to the truth of the fact, that, from that Church, he had no wish, no intention, to depart. It were an act of unfaithfulness with which he cannot justly be charged. That it was his duty to provide, as far as in him lay, the means of worship according to the rites of the Established Church of Scotland, for those of his tenantry who were members of its communion, cannot be questioned; and he shrank not from its obligations. But it was no part of his duty to forego his own convictions, and to compromise his own professions. If it be alleged, that he did so compromise them, by partaking of the Holy Communion in the manner related above, it should be borne in mind that there are peculiar relations, existing between the Highland Chief and his clansmen, which they, who are set over the tenantry and households of southern climes, not seeing realized among themselves,

can scarcely understand: — and that the weight of such relations was likely to press upon his mind, with more than peculiar urgency, at a time when, in the House of Prayer which he himself had raised, and amid the band of worshippers whom he loved, the Holy Communion was for the first time administered by one whom he knew and esteemed for his work's sake, and who was the minister of a Church, which he had ever laboured to uphold. It was the Church established by law, and he desired to give the utmost efficiency of operation to the means of sanctifying truth which it possessed. He felt that, by the Act of Union, it had become, as it has been well expressed, 'a part of the nation's organic life,' and he sought therefore to secure for it 'all that belongs to a national Establishment[3].'

With these feelings, the Chisholm was led to receive the Holy Communion in the Church of Scotland, upon the signal occasion referred to; but it was not his practice to do so; and the writer could bring forward, if it were necessary,

[3] See Gladstone 'On the State in its relations to the Church,' chap. vii. p. 243. 2nd edition.

many evidences to show that his mind was becoming more and more alive to the anomaly of such a practice. It is, indeed, the observation of one, who, in addition to his own extensive personal knowledge of the subject, has brought to bear upon it the most patient investigation, impartial judgment, and varied information, that 'many persons of sincere piety do not object to consider themselves as members both of the English and Scottish Church, according as they may happen to reside, at different seasons of the year, South or North of the Border[4].' But the Chisholm can scarcely be said to be included in this class. He did not consider the act of outward separation a matter of trivial importance, nor would he deliberately have so separated himself.

The clearest illustration perhaps of the position occupied, in this respect, by the Chisholm, is contained in the following extract from a letter written by one of his friends, Mr. Colquhoun, the late member for Kilmarnock. It was addressed originally by Mr. Colquhoun to the editor of the "Times," in

[4] See Gladstone, ut sup. p. 245.

answer to some remarks which had appeared in that Journal, last year, upon a speech of his on certain provisions of the Poor Law Bill, viz. —that which related to the maintenance of religious worship in workhouses, and with reference to which it had been said, in a leading article of the "Times," that he (Mr. C.) as "a conscientious Presbyterian," was hardly competent to give an opinion. To which Mr. C. replies, that it was a "mistake" to call him "a conscientious Presbyterian;" and adds, "I am a member of the Church of England. It is true that I have given, and shall continue to give, both as a landed proprietor in Scotland, and as a representative of a Scotch constituency, the most earnest support to the established Church of Scotland. So far from holding this to be incompatible with my obligations as a member of the Church of England, I think it strictly congenial with them; but it has not been my practice to communicate with the Church of Scotland, but with that Church of which from my infancy I have been a member—the Church of England.

"It is true, that, many years ago I followed what was an irregular, but then not an unfre-

quent practice among members of the Church of England resident in Scotland, of assisting in the deliberations of the General Assembly, for which purpose it is required that a person should become an elder of the Church of Scotland, and should communicate, at least once, according to its forms. By this practice there arose in Scotland a class of nominal elders, ostensibly connected with the Church, but not discharging the regular functions of the office which, with a view to a public purpose, they held. This undoubtedly was an abuse; and, however laudable in intention, I do not wonder that of late years the Church of Scotland should have discountenanced the practice, and that individuals should have discontinued it. The result has been, that, for some years on my part, as well as on that of other members of the Church of England, the practice has ceased, and we are now restricted to rendering to the Church of Scotland, from without, that public service which, on every ground of policy and principle, I shall feel it at all times my duty to tender her.

"On my competency to legislate for the Church of England, which you seem to ques-

tion, it would not become me to speak. No one can feel more unaffectedly sensible of his deficiencies for so important a duty. Such as they are, however, they attach to one who avows himself amongst the humblest, but not the least devoted of her members[5]."

In words substantially the same with those which the late member for Kilmarnock has here employed, and with a spirit not less devoted to the Church of which he was an affectionate and faithful son, the writer believes that the Chisholm would have expressed his own feelings and views, upon the same subject, had he been yet alive.

What his judgment would have been upon the sad and distracting controversy, now carried on so keenly in the Church of Scotland, upon the Veto Question, it is impossible to say; for the proceedings which had arisen out of the decision upon the Auchterader case, had not reached, during his lifetime, that painful and perplexed position in which they are now placed. He foresaw, however, the prospect of much dissension and misery in what

[5] See "Times," April 2, 1841.

was even then going on; the last conversation which the writer ever had with him, in the spring of 1838, was upon this very subject; and the terms in which he then spoke, of the devotedness and zeal of the ministers of the Scottish Church, and the trials by which they were encompassed, can never be forgotten by him who heard them.

The feelings which the Chisholm entertained with regard to the Church of Rome, and the conduct which he pursued towards its members, the writer has reason to believe have been exposed to some misconstruction; and he readily avails himself, therefore, of the present opportunity to state the principles by which he believes his friend was actuated with reference to this point. That he regarded the assumed infallibility and supremacy of the Church of Rome, as at once the source of all her corruptions, and the barrier, which, as long as it remained, must hinder it from being reformed; that he considered her, therefore, as unchanged in character, and dangerous as ever in influence, and that he shrank from all communion with her, there can be no doubt;—and how could he

have been a faithful member of the Church of England, if he had thought or acted otherwise? He was one of those, however, who thought it right to assume a position of direct and aggressive antagonism against the counsels of Popery; and he not only enrolled himself as a member of the Protestant Association, which was formed in London in the year 1835, but was also instrumental in establishing a similar Association, soon afterwards, at Inverness. In taking this step, he was no doubt constrained by a paramount sense of duty; but, at the same time, no one knew better than himself that there were many, beside those who joined with him in these Associations,—many, not less alive than he was to the errors and abominations of the Romish Church, and not less resolute to maintain the distinctive privileges of their own,—who, nevertheless, were of opinion that the object, which all desired to secure, was not likely to be attained through the agency of such means. They apprehended, not without reason, that the excitement which usually attends public meetings of this description, might impart additional energy to those feelings of partizanship which need ra-

ther to be allayed than increased; and that sentiments might often be expressed and statements advanced, which would expose even the truth to reproach. And if such evil consequences, among others, might ensue, even when the operations of the Association were carried on upon a wide theatre of action, such as the Metropolis afforded, much more might it be thought that the pernicious effect of them would be increased, when brought to act within a narrower sphere, among the friends and neighbours of his own native county of Inverness.

It should be borne in mind, however, by those who may be disposed to question the rectitude of judgment which adopted such a course, that there was much in the political proceedings of that period which appeared to justify it. The vague latitudinarian principles advanced upon the great subject of the education of the people,—the theory, which seemed to be more and more countenanced, that all opinions were to be regarded as equally true, because those who held them might be equally sincere,—the discourage-

ment avowedly cast, at the same time, upon the United Church of England and Ireland, as well as upon that of Scotland, by the policy pursued by those who were entrusted with the reins of government,—all this was certainly calculated to create the apprehension, that, under cover of such doctrines and practices, the members of the Church of Rome would be more active, and, if not checked, successful, in their attempts to overthrow the barriers which the British Constitution now presents against them.

The main object which the writer has in view, in noticing these matters, is to show, that, whilst the Chisholm, who sincerely shared these apprehensions with regard to the increased facilities given to the encroachments of the Romish Church, felt himself justified in pursuing the course which has been related above, he nevertheless was actuated by the spirit of Christian kindness towards the individual members of its communion. The contrary to this, the writer believes, has been industriously circulated; but he ventures to give to the report an unqualified de-

nial. A remarkable instance occurred in confirmation of this denial, at the last election of the Chisholm for the county. A few minutes before the final close of the poll, when his success was beyond all doubt, some of his tenants, members of his clan and bearing his name, who were Roman Catholics, came up and recorded their votes against him. As the act itself could not possibly have affected the result of the contest, the performance of it under such circumstances was calculated to make it partake of the character of a personal insult. The Chisholm was deeply hurt by it; and there were not wanting those who urged him to remove them from his estates. But to this he would by no means consent;—he suffered them, in no degree, to be molested for an act in which he looked upon them only as instruments in the hands of others; and continued gratuitous support to some of their near relatives, who had been previously aided by his bounty.

Another circumstance occurred, in the month of February 1838, which shows in a very remarkable degree, the forbearance and kindness which he thought it his duty to ex-

ercise towards his Roman Catholic neighbours. His mother, acting as his almoner during his attendance upon Parliament, was in the habit of distributing his weekly charities to the poor, several of whom came from the adjoining estate of Lord Lovat, who is a Roman Catholic. Information had been conveyed to her of his Lordship's intention,—an intention arising, probably, from some mistake, or else erroneously reported to her,—that no part of his charities, distributed in the parish, should be given to the poor on the Chisholm estate. Upon hearing this, acting under the feelings of the moment, and in a different spirit, as she acknowledges, from that which afterwards actuated her son, she wrote to Lord Lovat to say that, in such case, she should withhold her son's accustomed charities from the poor of his lordship's property. On further reflection, however, she thought it right, before she sent the letter, to send a copy of it to her son; —and the following is his reply.

"London, Feb. 19th, 1833.

"My dearest Mother,—I really wish you not to send the letter, of which you have

sent me a copy, to Lord Lovat. The only object we have in view is the glory of God, and I pray that His glory may be manifested by us, who profess to serve Him and love Him, in the distribution of alms, as well as in every other way. I trust my dearest mother, that you will pray for this also, and that we may be directed by a right judgment in this, and every such matter.

"If they have been anxious to make a marked distinction in their giving of alms, I am sure it will not tell the worse for the profession of the truth, that we should even be more anxious, without display, to act in a contrary manner. Even though Lord Lovat should have given such an order, you must remember that giving money in that way is somewhat different from doing little acts of kindness every now and then; and moreover that my property of Teanassie is not so near Lovat's residence as his property on both sides is to Erchless. It strikes me on the whole, that there is some little difference between the cases. However, let us bear in mind that they who profess to follow Christ

are bound to be different from others, and to let the difference be seen. Let our study be (with the blessing of God to be obtained by prayer) that we may cause all men to perceive the sweet savour of the fruits of the Gospel. You may be sure that if we seek to adorn the doctrine of God our Saviour in this as in all things, there will not be wanting such an observation on the part of lookers-on. I shall convince them, though they may refuse to confess it, of the superiority of the work of grace on the heart. May the Lord indeed begin and perfect this work in your heart and in mine, my dearest mother. Is Jemima at home? Give her my warmest love. May God bless you and her with that blessing which maketh rich and addeth no sorrow. I could not get a Bible exactly like my own for Duncan, but Nisbet will have one ready in a few days.

"Ever, my dearest Mother,

"Your most affectionate Son,

"A. W. Chisholm."

"P. S. I am very glad you sent me a copy

of the letter before sending it to Lovat; pray do not send it to him."

It is needless to say, after this, that the letter was not sent to Lord Lovat, and that the Chisholm's charities continued to be distributed as before.

CHAPTER XIV.

HIS LAST ILLNESS—DEATH—AND BURIAL.

On the first of August, 1838, the Chisholm, who had gone to Inverness upon business, was seized, at the Caledonian Hotel, with sudden and alarming illness, which, in a few weeks, terminated in death. The illness was ascertained eventually to have been caused by an aneurism of the aorta, for which human skill and science afford no remedy. The symptoms, indeed, which accompanied the first attack, soon subsided; and they who watched over him, seeing him under all his sufferings, maintain the same cheerfulness and buoyancy of spirits which had always characterized him, might have indulged the hope that he would yet be spared to them. But the hope was not to be fulfilled. He was himself quite con-

scious that he was in a state of great danger; but, through the greater part of his illness, was certainly not impressed with the belief that his recovery was hopeless. On the contrary, he often spoke to his sister,—who with his mother was constantly in attendance upon him,—of his earnest hope and prayer, in the event of his recovery, that he might be enabled to walk more worthily of his Christian calling than he had yet done. Again and again did he express his thankfulness unto God, that he had not been permitted to defer thoughts of religion till he was on a sick bed, when every energy was so enfeebled and brought low; and anxiously and constantly did he renew his supplications, at the Throne of Grace, for further help in his time of need. One day, during his illness, he told his sister that he had just been endeavouring honestly to examine his heart to discover whether he had any unchristian feeling towards any one. There was only one person, he said, regarding whom he had suspicion of his own feelings: but he instantly added with deep fervour, "I have prayed for him and for myself. God grant us his mercy!" Prayer was, indeed, ever upon his lips;—it

had been his companion and support in health; —it was his stay and solace in weakness. It was so habitual with him, that, in his last illness, he never took medicine or any refreshment, however faint or feeble he might feel, without first looking up to Heaven, and praying. It might truly and pre-eminently be said of him, that he was a man of prayer; that he lived a life of prayer. The faithfulness and zeal, with which he conducted family prayer in the midst of his own household, has already been noticed; and his letters are uniformly dictated in a like spirit. And so was it with him, in every other portion of his daily walk. The writer has seen a letter from a young physician, an acquaintance of his, who visited Erchless Castle in the summer of 1838; and he says, that, from the position of the room which he occupied, he could hear the sound of the Chisholm's voice, while he was engaged in private prayer;—that it was generally the last sound which fell upon his ear before he went to sleep, and the first upon awaking in the morning. The same deep unwearied devotion,—the same desire to continue "instant in prayer," continued to animate the Chis-

holm, when mingling in the busiest and most stirring scenes of public life. The writer has received a letter from one, who is a member of the present, as he was of the last Parliament during the late king's reign, and who says, that, although there was a considerable disparity of years between the Chisholm and himself, he was always glad of the opportunity of sitting as near to him as he could in the House, that he might secure the benefit of hearing his observations on whatever might be going on. He says, also, that, for some time, previous to the general election, in the first year of the reign of our present gracious sovereign, a small society of members, from both sides of the House, used to meet, every evening of the sittings, in a room near the House, hired for the purpose, where the Scriptures were read and prayer offered up. The number of those (who thus assembled themselves together) of course varied, but the average was about five or six. On one occasion, the Chisholm and himself were alone;—and the manner and matter of his conversation and prayers that evening will not easily be effaced from his memory. No marvel that one who, thus

faithfully and constantly, held communion with his Heavenly Father, should have felt the power of His sustaining comfort.

During the progress of his illness, the Reverend Charles Bridges, Vicar of Old Newton, Suffolk, passed through Inverness, and, although not previously acquainted with the Chisholm, was yet anxious, from the interest which he felt in his character, to have an interview with him. The request which he made to that effect, was instantly complied with, and he saw him twice. The Chisholm was then in a most critical state, and, of course, the conversation could neither be prolonged nor minute; but it was enough to convince Mr. Bridges of the reality of that strong foundation, on which the hope of the sufferer was established; and, to use his own language in a letter to the writer of this Memoir,—"the deep seriousness, peaceful composure, and Christian faith which he witnessed in the Chisholm, have left a fragrant recollection of his sick chamber." Similar testimonies from Dr. Abercrombie and others, might be multiplied; but this were needless. The victory which, in him, had overcome the world, was too

signal to need the voice of many witnesses, to tell of its trophies. May they, who now hold the same heavenly weapons of assault or defence against the adversary of their souls, pray that they may wield them as faithfully, and watch thereunto with all perseverance!

The Chisholm partook of the Holy Communion of the Body and Blood of Christ for the last time, at the hands of the Reverend Mr. Fyvie, the Episcopalian Clergyman of Inverness; and on the eighth of September, at half-past nine in the morning, his spirit was 'delivered from the burden of the flesh,' to rest, as we humbly trust, in Jesus.

To describe the deep sorrow caused by his early death, were an hopeless attempt. From the first moment, in which his fatal malady had been announced, persons of all classes and opinions had felt and expressed the most unfeigned anxiety and alarm, and had watched with alternate hopes and fears the report of every change communicated to them; and when at length the conviction was realized to them, that they were to see his face no more, they lifted up their voices and wept. The circumstances which attended his funeral, are

too remarkable to be overlooked; and the writer readily avails himself of the following description of them, contained in the Inverness Herald of that date.

"This deeply affecting interment took place on Tuesday. The oldest inhabitant of this district does not remember any funeral in this quarter of the empire which excited an interest so intense. At ten o'clock in the forenoon, an immense assemblage, comprising individuals of opposite sides in political sentiment, met to shew their respect for the memory of the departed Chieftain. After solemn prayer had been offered up by the Reverend Mr. Clark, according to the usage of the Church of Scotland, the procession moved slowly from the Caledonian Hotel, about eleven o'clock. They proceeded by the old bridge, and along the western bank of the river, towards the road leading to Erchless. The procession, as it left Inverness, consisting of equipages and vehicles of every description, extended to more than a mile in length; and while it received several accessions by the way, few of those who had any conveyance returned until they had interred the body of

the Chisholm, amidst his own mountains. The whole proceeded on foot, until they had passed the boundaries of the Burgh. The magistrates walked in deep mourning, before the hearse, attended by their officers. Glengarry followed the body, as chief mourner, accompanied by the relations of the deceased; the sheriffs of the northern counties followed; then came a numerous body of the gentry and clergy of the Highlands, and of our town's people, of every rank. Every eminence from which a view could be obtained of the procession, was crowded with spectators, and both banks of the river were lined with an orderly throng, looking on as the mortal remains of the Chisholm were borne away from a place where his early death had excited the liveliest feelings of regret and sorrow. As the cavalcade passed quickly over the road intervening between Inverness and Erchless, the country people crowding to the way-side, expressed their sympathy. A numerous body of his own tenantry and clansmen, as well as of the adjoining rural population, joined the funeral procession, some time before it reached Erchless Castle, where it arrived at four in the afternoon.

"When the hearse came within the policies

of the Castle, the coffin was taken out, and slowly borne on the shoulders of his clansmen and tenants, to a wooded hill, in the immediate vicinity, where the body was interred, after the burial service of the Church of England had been read by the Reverend Mr. Fyvie. It was a lovely day, and the romantic scenery, along which the funeral array passed, looked even more striking than ordinary; the sun shining forth in all his glory over its wild woods, dashing cataracts, and majestic mountains. A broad pathway wound around the hill, to the sleeping place of the Chisholm. His body was deposited in the centre of a level area, on the summit of the mount, surrounded by ancient trees, certainly the loveliest spot in that picturesque vicinity. The beauty of the day seemed to resemble the sunshine of peaceful hope, in which he laid his head on the pillow of death, while the quiet repose of the situation chosen for his interment put one in mind of the tranquil repose in which that body shall slumber, undisturbed by the storms of life, until awakened from its dreamless sleep, by the sound of the last trumpet [1]."

[1] Inverness Herald, Sep. 21st, 1838.

The spot marked out for the Chisholm's grave, which is described in the preceding extract, had been duly consecrated, previous to the interment, according to the rites of the Episcopal Church in Scotland. It was the place to which, during his life-time, it was believed, that he frequently retired for the purpose of secret meditation and prayer.

On Friday, the twenty-first of September, the Reverend Alexander Clark preached a sermon in the Church of Erchless, upon the subject which had so recently engaged the feelings of those who were there assembled,—the death of their young Chief. His text was from 2 Chron. xxxv. 24: "And all Judah and Jerusalem mourned for Josiah." He delivered the first part of the sermon in Gaelic, in which he showed the character of that sorrow which is felt by the Church, and by the world, when the righteous are removed in the midst of their usefulness. In the second part, which was delivered in English, he illustrated the happy condition of those who die in the Lord. The sermon has since been published; and the writer is happy in possessing a copy of it, as containing a just description of the cha-

racter of this Memoir [1]. The only exception which he makes to it is the opinion, erroneously, as he believes, but no doubt sincerely, entertained by the preacher, of the Chisholm's intention, with regard to the Church

[1] Several other acknowledgments of the Chisholm's excellent qualities, expressed in the language of unfeigned sympathy and truth, have been placed in the writer's hands, but he forbears to enumerate them. One testimony there is, however, too important to be passed over, and it is here subjoined. It is an address of condolence from the gentlemen of Skye to the Chisholm's mother, and was in the first instance communicated to her through Glengarry, the chief mourner at his funeral, with the expression of their regret that they were prevented from attending it.

"Sligachan, 18th Sept. 1833.

MAY IT PLEASE YOUR LADYSHIP,—We, the Undersigned, find it to be a duty incumbent on us to offer to your Ladyship our most sincere condolence, and deepest sympathy, on the present visitation of the inscrutable decrees of an All-wise and beneficent Providence.

"The sad bereavement that must now wring your Ladyship's heart has cast its gloom over every portion of this remote part of the country.

"When it may please the Almighty to temper your Ladyship's grief, the conviction that your amiable and distinguished son has been so universally respected and esteemed, will, we truly hope, materially assist to administer consolation.

"In your other son your Ladyship possesses an ample source of consolation; besides the honours he acquired in the course of his education, he now fills a most honourable,

of Scotland, which has been noticed in the preceding chapter [2].

responsible, and, to a young soldier, the most enviable post in Her Majesty's Military Service.

"We have the honour to be
"Your Ladyship's
"Most obedient and humble servants,
JOHN MACLEOD of Rasay.
ALEX. CUMMING, Grishernish.
A. K. MAC KINNON, Corry.
M. McLEOD, Drynoch.
EDWd. GIBBONS, Feoclich.
DONALD McCASKILL, Rhuedunan.
D. MAC ASKILL, Claighan.
Wm. McLEOD, Orbost.
NORMAN McLEOD, Ardmore.
KENNETH MAC ASKILL, Carbost.
HUGH ROSS, Broadford.
JOHN TOLMIE, Uiginish.
JOHN McNAUGHTON, Balmeanach.
KENNETH McCASKILL, Kerpost.
NORMAN MACLEOD, Struan.
JOHN MATHESON, Dunvegan.
JOHN MACRAE, Glenvieaskill.
JOHN McNAUGHTEN, Ose.
MALCOLM McCASKILL, Carbost More.
ALEXr. MACLEOD, Kilphider.
ALEXr. McNAUGHTEN, Portree.
HUGH MACASKILL, of Talisker.
DONALD MACLEOD, Dunvegan.
MARTIN MARTIN, Remtree.
ARCHd. STEWART, Cuidrach.

[2] See p. 216.

The personal appearance of the Chisholm was very prepossessing; his stature was about

Jnº. Macmillan, Camusunary.
Donald McInnes, Kyleakin.
Alexr. McLeod, Vatri.
Donald MacLean, Breamore.
J. Macdonald, Scalpa.
Patrick Nicolson, Kilbride, S.Uist.
Donald McLeod, Sligachan.
John McLennan, Lyndale.
Archd. Macdonald, Barra.
C. Elder, Isle Oronsay.
D. McDonald of Ostaig.
John Macpherson, Factor for Dr. McPherson.
Jnº. Mackinnon, Minister of Strath.

To this address, the present Chisholm, on his return from Canada, replied, in the following terms :—

"Gentlemen,—The address forwarded from you to Lady Ramsay, by Mr. Macleod, of Rasay, offering condolence and sympathy on the death of my late beloved brother, has now, for the first time, been placed in my hands by my mother. It is with no ordinary feelings that I assume the task of replying to it. Under the affliction with which it has pleased Almighty God to visit me in the removal of my dearly-beloved and affectionate brother, it affords me consolation to know that his virtues have been appreciated, and that his loss is so sincerely and deeply regretted by those who have not been bound to him by the ties of a near relationship. To you he was endeared by the honourable and strict performance of public duties, and by the feelings of private friendship, to me by the

the middle height; his limbs active and well made; his complexion fair; and his countenance, when lighted up with that smile of cheerfulness, which they who knew him will so well remember, was singularly pleasing in its expression. It might be inferred, from the fre-

closer bands of a brother's love. We have suffered a common loss; and, in our grief, let us have this common feeling, that the visitation has come from an All-wise, although to us an inscrutable Providence. Tempered with such a feeling would he, whom we lament, have wished our grief to be. I thank you for the kind mention of me, with which you sought to pour balm into the wounded heart of my mother. May God, who alone is able, give me the power, as I trust I have the inclination, to follow in the footsteps of him whom I have succeeded.

"I have relinquished my profession, much as I loved it, from the conviction that change of circumstances might require my exertions in some other sphere. Allow me to conclude this imperfect reply, by quoting a paragraph from the letter in which my mother, Lady Ramsay, transmitted your address to me.

"'In offering to the gentlemen of Skye my most grateful thanks for their address of condolence, I, at the same time, beg you will assure them of my warmest gratitude for all their kindness to him, whose loss they so feelingly, and, I am sure, so sincerely deplore.'

"Gentlemen, I will add no more. I beg you to accept my most heartfelt thanks; and have the honour to be,

"Your most obedient,

"Duncan W. Chisholm."

quent mention of his illnesses in the preceding pages, that his bodily energies must have been much weakened, and prone to lassitude. But this was far from being the case. On the contrary, there was an ardour of temperament about him, joined to a strength of nerve and elasticity of limb, which stimulated him, upon every return to health, to the most arduous and active exercise of the body; and it is possible, indeed, that the fatal malady, which cut short his life, may have been hastened, if not caused, by some such overstrained and fatiguing efforts.

The writer attempts not to draw, in formal and elaborate terms, the character of his departed friend. He believes that it has been exhibited already in the evidence supplied; and if, from the perusal, a single impulse shall have been imparted to holiness of life, to watchfulness, and to prayer, he will rejoice in having been the instrument to communicate it through these pages.

The following is the inscription which the present Chisholm has caused to be engraved, in Gaelic and English, upon the obelisk which he has erected upon his brother's grave:—

To the Memory of
ALEXANDER WILLIAM CHISHOLM,
Who entered into Glory on the 8th September, 1838,
Aged 28.
This Monument is erected by his most attached Brother.

To an affectionate and amiable disposition, he united the sterling characteristics of active benevolence and truly Christian piety. His memory will long be cherished in the grateful hearts of the many, whose spiritual welfare he so earnestly sought to promote, and to whose temporal wants he ever liberally ministered. Short was his day upon earth, but in it he fulfilled "life's great end," and is gone not to Death, but to enjoy the Crown of Life, to which he became heir by a lively faith through the merits of Christ Jesus, our Saviour.

"Let me die the death of the righteous, and let my last end be like his;" for,

"Blessed are the dead which die in the Lord."

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